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# THE MISSAL

OF

# ST AUGUSTINE'S ABBEY
# CANTERBURY

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Dñc. xxiii.

Dicit dñs ego cogito cogitationes pacis et non afflictionis. In-
uocabitis me et ego exaudiam uos et reducam captiui-
tatem uestram de cunctis locis. ps. Benedixisti dñe. Gr. Liberasti
nos dñe ex affligentibus nos et eos qui nos oderunt confudisti.
In deo laudabimur tota die et in nomine tuo confitebimur in secula. All'a.
De profundis clamaui ad te dñe dñe exaudi uocem meam. Of.
De profundis clamaui ad te dñe dñe exaudi orationem meam.
Co. Amen dico uobis quicquid orantes petitis credite
quia accipietis et fiet uobis.

Ut sacris dñe reddamur digni per com-
muneribus: fac nos quaesumus tuis obedire
mandatis. p. Dom. xxiiii.

Familiam tuam qs dñe continua pietate
custodi. ut a cunctis aduersitatibus
te protegente sit libera. et in bonis acti-
bus tuo nomini sit deuota. p. Scr.
Suscipe dñe propitius hostias quibus
et te placari uoluisti et nobis salutem
potenti pietate restitui. p. Dñc. xxiiii. Offic.

Sperent in te dñe qui nouerunt nomen tuum quia non derelinquis
querentes te psallite dño qui habitat in syon. ps. Confitebor
tibi dñe in toto corde. Gr. Iustum est dñe et rectum iudicium tuum.
fac cum seruo tuo secundum magnam misericordiam tuam. V. Gressus
meos dirige dñe secundum eloquium tuum ut non dominetur mei omnis
iniustitia. All'a. V. Qui sanat contritos corde et alligat contritiones
eorum. Of. Dñe deus meus in te speraui saluum me fac ex omnibus perse-
quentibus me et eripe me. Co. Custodi me dñe ut pupillam
oculi sub umbra alarum tuarum protege me.

Catholic Church. Liturgy and ritual. Missal.

# THE MISSAL

OF

# ST AUGUSTINE'S ABBEY CANTERBURY

WITH EXCERPTS FROM THE ANTIPHONARY
AND LECTIONARY OF THE SAME MONASTERY

EDITED, WITH AN INTRODUCTORY MONOGRAPH,
FROM A MANUSCRIPT IN THE LIBRARY
OF CORPUS CHRISTI COLLEGE, CAMBRIDGE,

BY

MARTIN RULE, M.A.

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# PREFACE.

IT is now twelve or thirteen years since the textual peculiarities of the Mass, at fol. 171 *v.*, in honour of St Elfege first engaged my interest in the document here made public. I believe the 'De sancto Alfego archiepiscopo' to be a direct transcript from the very page on which Archbishop Lanfranc was plying his critical pen when it occurred to him that he might, after all, have been mistaken in questioning the claim of his heroic predecessor to the palm of martyrdom. But, evidently the Mass is supplementary to the Missal itself. Evidently the Missal itself is of more recent date than the pontificate of Lanfranc; and, as evidently, it is not a Christchurch book. These three facts suggest a very curious inference. I think that when, in the year 1105, the body of St Elfege was brought to light a relic was given to the monks of St Augustine's; but that the latter, on asking for a Mass to say in his honour, had to content themselves with the partially castigated leaf which Lanfranc had cut out of the Christchurch Missal a quarter of a century before, on the resolution of his doubts by Abbot Anselm of Le Bec.

When, therefore, at the instance of my friend, the Reverend S. S. Lewis, at that time and until his death the Librarian of Corpus Christi College, I spent part of the Long Vacation of 1886 at Cambridge, it was with unqualified pleasure that I availed myself of permission to transcribe and work on a book of which I already knew a little, but was anxious to know much more.

My study of the document began in the autumn of the following year, but, with the exception of a few weeks, was intermitted from the Christmas of 1889 to the summer of 1892, when some portions of the following Introduction first fell into their present form.

The order, however, in which the Missal yielded up its several items of evidence was not that now given to the successive divisions of the Introduction.

I first of all collated the verbal text with that of six printed editions. This was a wearisome task, for I had resolved to abstain as long as possible from forming any theory as to the history of the book. My

hope was that the only tenable theory would in due course of time reveal itself.

The evidence yielded by the rubrics of the second Proprium[1] preceded in order of time the deductions suggested by those of the first[2]. My attention had been drawn to them by the *capitulum* 'De sancta Cecilia,' on fol. 132 *v.*, and seriously engaged by the considerations it suggested[3].

Next in order of time came the discovery of the textual capacity of a page of the exemplar of the Missal[4]. As I had a few years previously learnt from another Corpus MS. how happy might be the results of such a discovery[5], I could but hope that, in some as yet unsuspected way, the fact now ascertained might open out to me the history of the document.

Next came the very reassuring witness to the antiquity of the prototype which I discerned in the Mass 'In Veneratione sancti Michaelis archangeli' on fol. 122[6]. As yet, however—I am now referring to a brief interval of work in an otherwise idle year, the year 1890—I had not the remotest thought that prototype and exemplar could have been one and the same book; and, indeed, had the idea occurred to me, I should not as yet have felt justified in giving serious heed to it.

Reverting to my collation of the two Propria, I next endeavoured to form a just estimate of the peculiarities of the verbal text of the Corpus MS. To this subject no fewer than sixty-six pages of the Introduction have been devoted[7]; but the trouble was well bestowed. It issued in the certain conviction that the Corpus MS. embodied, as regards those of its Masses which must have come under the editorial cognizance of St Gregory, an authentic recension the very existence of which would seem never as yet to have been suspected.

Reassured by the discovery of what now claims to be the *purus putus textus* of the Gregorian Sacramentary, I next turned my attention to those Masses in the Corpus MS. which prove the Missal of St Augustine's to have embodied, as regards its constituent, no less than its verbal, text, the results of a comparatively late revision. The outcome

[1] See below, pp. xx—xxxviii.

[2] Ib. xvi—xx.

[3] Ib. xxix—xxxvii.

[4] Ib. p. cxv.

[5] I refer to a monograph on Eadmer's Elaboration of the first four books of the 'Historia Nouorum,' published in the *Transactions of the Cambridge Antiquarian Society* for the year 1895-6 (pp. 195—304).

[6] See below, pp. cv—cviii.

[7] Ib. pp. xxxviii—civ.

of this exceedingly minute enquiry, an enquiry which would have been tedious in the extreme but for occasional presages of ultimate success, is in the following pages distributed over the chapters entitled 'The Constituent Text of the two Propria,' 'Prototype and Exemplar,' 'The "Plena Hebdomada post Pentecosten"' and 'St Gregory's Working Copy[1].' When studying these portions of the monograph, my readers will observe how very careful was St Gregory's readjustment of his own work. They will also be ready, I am sure, to participate with me the pleasure of seeing how three several lines of luminous evidence may be made to converge upon a few cubic feet of hallowed space deep hidden in the recesses of the catacombs[2].

It was not till I had spent several months on the Antiphonary[3] that I found either courage or occasion for approaching the subject of the 'plena hebdomada post pentecosten[4].' Nor was it till the greater portion of the Introduction was already in type that, daring to snatch a photograph of the unseen, I finally allowed myself to own that St Gregory's working copy was the very book which had served as exemplar to the scribe of the Corpus MS.[5], and, further, that the Corpus MS. had after its completion been brought by careful revision into conformity with a final transcript of St Gregory's perfected recension[6].

The facsimiles which the Master and Fellows of Corpus Christi have allowed me to introduce into the present volume will give a truer idea of the document than any description which I might succeed in elaborating. I have been careful to note its successive pages, to reproduce its peculiarities, however faulty, of punctuation and spelling, and, by the use of italics, to distinguish later work from the pristine text. The spelling of the antiphonarial excerpts may, possibly, be of service to some future student.

I desire to acknowledge, and to acknowledge in no perfunctory terms, the kindness of the Master and Fellows of Corpus Christi in giving me permission to transcribe this their inestimable treasure, as also their infinite patience with me during a period of now nearly ten years. To the Syndics of the University Press I owe and offer as sincere a recognition of the honour done me in associating my name with theirs.

[1] See below, pp. cv—cxxx, clxviii—clxxxi.
[2] Ib. xxix—xxxvii, xcix, civ, cxvii, cxxi—cxxvi.
[3] Ib. cxxxii—clix.
[4] Ib. clxviii—clxxvi.
[5] Ib. clxxv, clxxvi.
[6] Ib. clxxii, clxxiii, clxxvi—clxxxi.

Nor can I overlook my obligation to the staff of the University Press and their able compositors. No pains have been spared to alleviate the very trying task of passing a work like the present through the press with as near an approach to absolute accuracy as might be. Mr Alfred Rogers, of the University Library, will allow me to say how materially my labours have been lessened by his careful and conscientious collation of my proof-sheets with the MS.

Pleasure and pain are strangely mingled as I review the last ten years. I could wish that Henry Bradshaw were here to pronounce a just but kindly judgment on my endeavours. One of the last acts, perhaps the last completed act, of his life had been to give his imprimatur to an earlier monograph of mine in some respects similar to the present. I could wish that Giovanni Battista de Rossi were here to forgive my brief invasion of a domain which he has made for ever his own. He, too, has passed away; and so has his not unworthy disciple, Mariano Armellini. The news reaches me as I write these lines. But the grief that lies nearest to my heart is that I am bereaved of my friend Samuel Savage Lewis. I cannot say how much I owe to him; but, if he be cognizant of what is passing here, he knows that I am not unmindful of his love.

M. R.

37, Warwick Road, Ealing.
*March 6th*, 1896.

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*** The frontispiece is a facsimile of fol. 70 *r.*; a facsimile of fol. 9 *v.* faces page cxiii.

## ADDITIONS AND CORRECTIONS.

P. xxvi, line 20. 'The monks of St Augustine's,' &c. This statement must be cancelled, and the context qualified accordingly. The marginal obelus, distinctly visible, was traced on the other side of the leaf, which at this place is singularly transparent. I discovered the error, too late for correction in copy, in the course of the first of several examinations of the MS. made during the passage of the present volume through the press.

Pp. xxxii, xxxiii, footnotes. For 'Sotteranea' read 'Sotterranea.'

P. xl, line 26. The cautiously worded sentence, 'On the other hand, I do not think,' &c. must be very greatly modified. I had not registered the instances in which the Verona book employs 'pertinere ad' in the usual sense, and wrote from a casual memorandum. Hence the false reference, 'XLIII. iv.' for 'XIII. iv.,' and 'pertinere' for 'pertinuisse.' During the passage of the Introduction through the press I have noted, altogether, five places in which the Verona book has 'pertinere ad' in the usual sense. It may be well to apprise the reader that each of them is in a Preface. The references in Ballerini are XIII. iv., XVII. vii., XVIII. vi., XVIII. xviii., XXXII. (Migne LV. 46 B, 63 B, 67 C, 73 C, 132 B.)

P. lxvi, last line. For 'incessanter' read 'indesinenter.'

P. clxxvi, line 15. For 'Edgar' read 'Egbert.'

P. 8, head-line. For 'In Ieiunio Quattuor Temporum' read 'Feria Quarta post Dominicam Tertiam Aduentus.' There are two objections to the head-line I have put. It is not supported by the MS.; and it contravenes—at least, by implication—what Archbishop Egbert (*Inst. Cath.*, XVI. iv.) says about the twelve days' fast before Christmas. The winter ember-days would fall within this fast, as the spring ember-days fall in Lent. For this, see once more Egbert, *Inst. Cath*, XVI. i., and MS. fol. 22 *v.*; and contrast with this latter MS. fol. 55 *v.* and fol. 66.

P. 29, note 2. For '27 *v.* (5)' and '27 *v.* (4)' read '27 *v.* (6)' and '27 *v.* (5).'

The facsimiles are equal in size to their originals, a slight paring-away of the margins being all that was needed to fit them to the present volume. The leaves of the Corpus book measure 10½ in. by 6⅝ in.

# INTRODUCTION.

## PRELIMINARY STATEMENT.

EGBERT, Archbishop of York between the years 732 and 766, writing, in his 'Institutio Catholica,' of the ember-seasons, tells us (XVI. i.) that in the Church of the English it was customary to observe the *primi mensis ieiunium* not as of necessity in the month of March, still less in the first week of that month, but, invariably, in the week beginning with the first Sunday of Lent; and explains that the usage had been authorized by St Gregory the Great:—'Nos autem in ecclesia Anglorum idem primi mensis ieiunium (ut noster didascalus beatus Gregorius in suo antiphonario et missali libro per paedagogum nostrum beatum Augustinum transmisit ordinatum et rescriptum) indifferenter de prima hebdomada quadragesimae seruamus[1].'

The obvious interpretation of the parenthetical clause in the sentence just quoted has the support of another passage (XVI. ii.) in the same treatise, which gives us to understand that several copies both of the antiphonary and of the missal sent by Gregory the Great to our island were still extant at St Augustine's Abbey—or, as it was then called, the Abbey of the Apostles Peter and Paul—outside the walls of the city of Canterbury. Speaking of the *ieiunium quarti mensis* he says,—'Hoc autem ieiunium idem beatus Gregorius per praefatum legatum in antiphonario suo et missali in plena hebdomada post Pentecostem Anglorum ecclesiae celebrandum destinauit. Quod non solum nostra testantur antiphonaria, sed et ipsa quae cum missalibus suis conspeximus apud apostolorum Petri et Pauli limina[2].'

It is worthy of remark (1) that in these passages Egbert speaks, not of Gregory's *sacramentarium* or *sacramentorum liber*, but of his *missale* or *liber missalis*; (2) that more copies than one were in existence at St Augustine's, Canterbury, in his time; and (3) that he seems to imply

[1] Migne, Patrologia, Series Latina, LXXXIX. 441 B. [2] *ib.* 441 C.

that, as regards at least one particular—the time for observing the ember-fast of the summer quarter—the evidence of which he was cognizant had been contributed by two or more copies of it, and also by two or more copies of the antiphonary consulted by him at that house.

* * *

The present is the proper moment for making two remarks as to certain details of the ensuing essay on MS. C. C. C. C. 270:—

I. I use 'verbal text' as a convenient phrase for the several words of which a prayer or other composition is made up; 'constituent text' for the several prayers or other components of a mass; and 'structural text' for the several masses contained in the document under review, in respect of their number, their order and their external characteristics.

II. My essay is the outcome of a minute analysis, in the course of which I have collated the verbal and the constituent text of the document with those of sacramentaries or missals already printed and claiming to be Gregorian. The books used were as follows:—

1. Jusserand's reprint of Angelo da Rocca's edition of a Liber Sacramentorum preserved in the Vatican Library. Da Rocca was Prefect of the Apostolic Sacristy in the pontificate of Clement VIII., and published his work in the year 1597.

2. The Abbé Migne's reprint (Patrologia, Series Latina, tom. 78) of Dom Hugues Ménard's edition of the 'Missale Sancti Eligii,' a volume now preserved in the Bibliothèque Nationale in Paris. Ménard's work was published in 1642, and was dedicated to Cardinal Richelieu.

The two documents are in many essential respects identical.

3. The 'Sacramentorum Libri Tres' forming part of the well-known collection bearing the general title of 'Liturgia Latinorum Iacobi Pamelii Canonici Brugensis, S. Theologias Licentiati, duobus tomis digesta.' I have worked on the edition published at Cologne in 1571.

4. A similar document comprised in Muratori's 'Liturgia Romana Vetus'—'Liturgia Romana Vetus...edente Ludovico Antonio Muratorio.' My copy was published at Venice in the year 1748.

5. Differing in many respects from each of these two groups of two is the 'Vetus Missale Romanum' edited by the Jesuit Emmanuel d'Azevedo from a neglected manuscript found by him at the Lateran. He dedicated his work to Benedict XIV. My copy of it was published at Rome in the year 1754.

6. The 'Missale Romanum' in general use, sometimes mentioned as the Pio-Clementine. My copy is dated Mechlin, 1850.

As to the verbal text of the printed editions, amongst which must be included the Leofric Missal[1], the case is very curious. Assuming that Pamelius's book is an accurate copy of the document it professes to represent; that the texts of Muratori and Da Rocca were executed, as their editors thought, in the ninth century, and that Ménard's manuscripts were of the same date; we get back to about two centuries and a half from the death of Gregory the Great, and we have liturgical compilations as used in some, at least, of the Churches of Gaul and Germany. Assuming that D'Azevedo's text is what that editor believed it to be, a transcript of a book brought from Spoleto to Rome in the year 817, we get to a slightly earlier date, and we have a liturgical compilation as used in Italy. But, much as these books differ from each other in structural order and arrangement, much as they differ from each other as to the prayers that constitute their several masses, whenever a prayer claiming to be Gregorian and assigned to some specified occasion is found in two or more of them, it is found, with a few rare and insignificant exceptions, under one and the same verbal form.

Is, then, this verbal text of the editions hitherto published an authentic text? And, if it be authentic, is there any other that asserts the same claim? And if such there be, what is its history, and on what is its pretension grounded?

## THE HOME AND DATE OF MS. C. C. C. C. 270.

That the manuscript Missal numbered 270 in the Catalogue of the Library of Corpus Christi College, Cambridge, was written for the use of the Abbey of SS. Peter and Paul—commonly known by its later name of St Augustine's—without the walls of Canterbury, is evident from the following facts:—

The mass in honour of St Augustine, at fol. 92 *v.*, is adorned with a highly elaborated initial letter—a detail of very rare occurrence in the document.

At fol. 78 *v.* there is a mass, two of whose capital letters are highly adorned, in honour of Laurence, the second Archbishop of Canterbury. He died in 619, and was buried at St Augustine's.

[1] I have constantly referred to Mr Warren's edition, which is substantially the same as Ménard's reprint. It is, however, so easy of access, and it contains so little that is peculiar to itself, that I have not included it in the collation.

At fol. 86 there is a mass to Mellitus, the successor of Laurence. He died in 625, and was buried at St Augustine's.

At fol. 130 *v.* there is a mass in honour of Justus, the fourth Archbishop of Canterbury, who died in 635, and was buried at St Augustine's.

At foll. 123 *v.*, 102 *v.*, and 120 we find like honour paid to the fifth, sixth and seventh Archbishops of Canterbury, all of whom were buried at St Augustine's. Their anniversaries dated, respectively, from the years 653, 664, and 690.

At fol. 152 we find a composition with the following title,—'Missa in ueneratione sanctorum quorum reliquiae in praesenti requiescunt ecclesia.' It makes distinct mention of 'St Augustine, confessor and pontiff,' and is immediately preceded by a votive mass in honour of SS. Peter and Paul, joint-patrons with St Augustine of the monastery commonly known by his name.

We learn from Thomas of Elmham[1] that year by year on the eighteenth day of May the monks of St Augustine's celebrated the translation from Minster to their own church of the mortal remains of St Mildred. In accordance with this fact we find at fol. 90 *v.*, and between masses for the twelfth and nineteenth of May, one 'In translatione sanctae Mildrethae uirginis.'

Finally, at fol. 117 *v.*, immediately after a mass for the eleventh, and immediately before a mass for the fourteenth of September, we have one of which this is the title,—'In translatione sancti Augustini Anglorum apostoli, sanctorumque archipraesulum, Laurentii, Melliti, Iusti, Honorii, Deusdedit, Theodori, caeterorumque sanctorum.'

This last item helps to fix the date of the manuscript; for, although the translation celebrated in it took place in the year 1091, it was not until after the consecration of St Anselm to the archbishopric of Canterbury that the thirteenth of September was fixed upon as the day on which to make annual commemoration of it[2]. He was consecrated in the December of 1093.

At fol. 111 *v.* we find the following Preface,—'Et te in ueneratione sanctae dei genitricis......laudare benedicere et praedicare: quae et

[1] 'Historia Monasterii Sci. Augustini Cantuariensis' (Rolls edition), pp. 25, 56, 224.

[2] Those who are interested in the subject will find a long account of it in Goscelin's history of the translation. See Migne, CLV. 13, &c. Goscelin's words about the date finally fixed are, 'Hanc itaque semper recolendam sanctorum translationem festiuam annus incarnati Saluatoris millesimus nonagesimus primus, viii. Id. Sept. nostro aeuo gratissime consecrauit...Ipso quoque abbate [*scil.* Guidone] uolente placuit praestantissimo archipraesuli Anselmo caeterisque pontificibus haberi in perpetuum hanc octauam praecipuam ac celeberrimam pro prima.' *Ib.* 30 A.

unigenitum tuum sancti spiritus obumbratione concepit et uirginitatis gloria permanente huic mundo lumen aeternum effudit,' &c. The words 'Quae et unigenitum...aeternum effudit' are by, I believe, universal consent attributed to Urban II., who improvised them late in 1094 or early in 1095, when about to open the Council of Piacenza. I infer, therefore, that the present volume, even if begun as early as the spring of 1094, cannot have been finished before the summer of 1095.

I believe that ordinarily it is not easy to find a closely approximate *terminus ad quem* for the date of an undated manuscript; nor is ours an exception to the rule. The character, however, of the script forbids us to travel far into the twelfth century; and when we find at fol. 173 *v.* a mass for king, queen and people we may feel morally certain that the queen is the first consort of Henry I. The *terminus ad quem* would thus range from 1100 to 1118, with a preference for the earlier half of the period. Now, the mass is certainly supplementary to the missal; and I do not think that the handwriting, which is somewhat smaller and bolder than that of the rest of the volume, can fairly be regarded as other than that of a new scribe. The vermilion, too, of the rubrics is of a brighter tint than the rest. It may perhaps be worthy of remark, moreover, that in none of the prayers is there any mention of a *proles regia.* These considerations would seem to justify us in assigning the mass to a date slightly later than the coronation and first marriage of Henry I., and to place our *terminus ad quem* in the summer of 1100.

Assuming, then, for a moment that the missal was out of the hands of the scribe in or before the summer of the year 1100, let us turn to fol. 47. We there find that, the scribe having provided for the recitation on Easter-Monday of the Preface, the 'Communicantes' and the 'Hanc igitur' of the previous day, his assignment of the second and third of these constituents was noted and, as it would seem, adversely called into question by one of whom I shall have occasion to speak again as 'the reviser.' This reviser wields the pen, for the most part, with authority, as though he were one whose *nihil obstat* had been solicited before the book should be used at the altar of St Augustine's. Nevertheless, instead of suppressing a manifestly intrusive line of text and rubric, he timorously places a note in the margin,—'Hac die non dicimus communicantes nec hanc igitur.' Surely the person for whose information this was written was not one of themselves, but a stranger, or at least one who, if not a stranger, though amongst them was not of them; else why the first person plural? Surely he was the prospective owner of the book; else why such a memorandum in such a place?

Surely he was one whom it was not for the reviser to command; else why the memorandum at all?

On referring to the chronological table prefixed to Thomas of Elmham's 'Historia,' I find that on the thirteenth of March, 1099, a stranger to the monastery was consecrated Abbot of St Augustine's in the person of Hugh, a Fleury monk[1]; and it seems to me that such an one, the alumnus of a house which had within living memory supplied half England with books on the resuscitation of religious houses destroyed by Danish invaders, which boasted a scriptorial school of unsurpassed renown, and which at this moment had colonies of its scribes in our island, may have been, of all men, the most likely to chafe against the conservatism of a very conservative house, and to aim at amplifying and expanding its venerable liturgy into conformity with the missals by this time in general use throughout western Christendom.

On the whole, then, I do not think that a more plausible conjecture than this can be found as to the date and the occasion of our manuscript; namely, that it was executed in or about the summer of 1099 for the personal use of Hugh of Fleury, the newly consecrated Abbot of St Augustine's.

If I may take for granted, what I hope to prove in the sequel, that the monks of St Augustine's were still in possession of one or more of the missals which their founder brought to Canterbury in the year 597, I should say that the Corpus MS. was executed on the understanding that, whatever new masses might be proposed for use in their monastery, so much of its constituent and so much of its verbal text as was referable to the august document of which Gregory the Great was the compiler should undergo no change. On this subject I will make one or two very brief observations, and will then address myself to the task that lies before me.

1. The scribe, who certainly had before him a collection of Prefaces such as we find in Pamelius and Muratori, and who seems to have been unwilling to assign one and the same Preface to the Feast of the Epiphany and the succeeding Sunday, followed the use by this time almost universal and apportioned the composition 'Quia notam fecisti,' &c., to the first of these days [fol. 16, lin. 19], and the 'Quia per unigeniti,' &c., to the second; but a correcting hand has broken boldly in upon this change, and, erasing so much of the 'Quia notam' as

[1] There are two entries under the date 1099. 'Obitus Wydonis. Jacet in cryptis ante altare sancti Ricardi,' 'Hugo I. Florye. Hic fuit primus benedictus extra ecclesiam suam apud Lambedam, ab episcopo Londonensi Mauricio, iii. Idus Martii.'

would catch the eye of the celebrant when reciting the Illation, has written in the margin the old proper Preface which St Gregory had, in obedience to a venerable tradition, appropriated to the feast.

2. It is in the Prefaces that we most vividly realize a possible effect of the collocation in one document of constituents taken from different sources. At fol. 41, lin. 3, and at fol. 46, lin. 4, the Easter Preface begins with the copulative conjunction—'Et te quidem,' &c.; whilst at fol. 47, lin. 3, in an assignment which is almost certainly the scribe's, it opens with the customary 'Te quidem.' The difference is, in itself, slight enough; but, since the initial conjunction involves the substitution of a long for a short Illation, I see in it an innovation, indeed, but an innovation which no scribe would have been likely to try to impose upon an ancient religious community; and am therefore inclined to regard it as a change made by St Gregory himself.

3. This leads me to mention a peculiarity of the Corpus MS. which inevitably arrests the attention of those who inspect its pages for the first time. I refer to the erased Prefaces. At a comparatively early date no fewer than fifty-eight of the seventy Prefaces in the Proprium de Tempore were, by means of a pencilled cross or obelus in the margin, condemned to suppression; and in the Proprium Sanctorum all, with the scant exception of three, received the same treatment. This condemnation was followed up in the former group by the erasure of fifty-five out of the fifty-eight, in the latter by the erasure of all the condemned save ten. But we shall see in due time that twelve of these thirteen survivals of the condemned are accidental, and the thirteenth is an exception which proves the truth of my surmise as to the motive for leaving the verbal text of the intruders uncorrected where it chanced to be susceptible of correction[1]. All that it at present behoves me to add is that the only Prefaces unstigmatized by the cross or obelus are compositions in respect of which there is the very highest probability that they survived by right of survival, and that that right had been assured them by derivation from the original document.

If ever there was a *felix culpa* it surely was that which introduced so

[1] I refer to the preface in honour of St Marcellus, which declares him not to have been a martyr [fol. 74*v*., lin. 6] in contradiction to the mass itself, which emphatically says that he was. This, I repeat, is the only condemned Preface in the Proprium Sanctorum which the knife would seem of set purpose and deliberately to have spared, the presumable object being to leave documentary proof that the series of compositions of which it was a member were alien amplifications, in the case, at any rate, of primitive masses. That this particular mass was in the original missal is proved by a passage in the Micrologus which tells us (Cap. XLIII.) why it was that Gregory gave St Marcellus, although a martyr, the *officium* proper to a confessor.

long a tale of alien Prefaces into the missal before us. But for that offence, the volume would not have been enriched, as now we find it, by salvage from no less precious a collection than St Augustine's antiphonary, the companion of his mass-book. And I am bold to add that, but for that offence, the volume would long ere this have perished, and, with it, all memory, all trace, all hint of the *liber missalis* which the great Gregory's forty missionaries brought with them when thirteen centuries ago they set foot on our shore—all memory, all trace, all hint, save the meagre account given us by Archbishop Egbert. How far the Corpus MS. corresponds with that account we shall see in due time.

## The Rubrics of the Proprium de Tempore.

If, indeed, the Corpus MS. be, what I believe it to be, a complex document comprising, with some slight but inevitable modifications, the several contents of the very *liber missalis* which Augustine brought to Canterbury, and, intermingled with these, such accumulations as in the course of five centuries accrued to the original store, it must be of the first importance to know which of the several masses contained in the Proprium de Tempore correspond to Sundays and other anniversaries recognized by Gregory in his great editorial undertaking.

Of the masses contained in the first sixty-five leaves (fol. 7—fol. 71 *v.*) there are some which cannot have had a place in any such book as St Augustine's *liber missalis*:—

1. Liturgiologists are, I believe, unanimously of opinion that St Gregory knew nothing of any such mass as that, at fol. 14 *v.*, in honour of the Circumcision. The author of the 'Micrologus' says (Cap. XXXIX.),—'In octaua Domini iuxta Romanam auctoritatem non officium "Puer natus est" sed "Vultum tuum" cantamus; et orationem gregorianam "Deus qui salutis aeternae," non illam "Deus qui nos" dicimus[1].' The mass, that is to say, of his preference was that which in our book is entitled 'De Sancta Maria.' It occurs at fol. 15; where, curiously enough, it not only follows the compilation entitled 'In die circumcisionis Domini' but also takes precedence of that for the First Sunday after Christmas—a double misplacement of some significance.

2. The mass just mentioned, 'Dominica prima post natale Domini,' cannot, I think, establish a claim to rank as Gregorian.

[1] Migne, CLI. 1007 C.

3. Nor can that entitled 'In octauis Epiphaniae' claim a Gregorian antiquity; for, as we are informed in a letter written 'ad Albinum abbatem' by Charlemagne on the subject of octaves, 'Natiuitas sanctae Mariae non qualem diximus habet octauam, quia non est pro stola prima cui adhibeatur in octaua secunda. Similiter nec Annunciatio Domini, nec Ypopanti, nec Epiphania, nec Decollatio sancti Ioannis, neque Natalis Domini; cum de matre nascendo non acceperit stolam primam, sed moriendo primam et resurgendo secundam[1].'

4. St Gregory does not seem to have provided for more than three Sundays after Epiphany; for Abbot Berno of Reichenau, who, although a comparatively late authority, for he lived early in the eleventh century, nevertheless claims our respect as an acute and industrious liturgiologist, says in his treatise 'De celebratione Aduentus Domini' (cap. III.), 'Habentur enim inter Natale Domini et Septuagesimam officia quatuor per dies dominicos[2]'; a passage the context of which evidently implies that in his day the Gregorian *officia* for the Sundays in question were believed to be equivalent in number with the Sunday masses of that season put forth by St Gregory. Hence the mass at fol. 18 entitled 'Dominica tertia' must be regarded as post-Gregorian, as also must that on fol. 171 *v.* for yet another Sunday after the Epiphany.

5. So, too, must that beginning at fol. 71, lin. 5, of which the same author[3] tells us that, although it figures in some sacramentaries, it is not authentic; whilst the author of the Micrologus (cap. LXII.) intimates that he knows of but one Sunday that can be termed 'Praeparatio Domini Aduentus[4].'

6. In accordance, too, with an opinion which seems to be unanimous amongst the old liturgiologists, we must regard as post-Gregorian the masses for all the Thursdays in Lent before Holy-week, and also that for the Thursday in Whitsun-week.

Again, the missal which Augustine brought to Canterbury cannot have assigned the mass 'In letaniis' to the place it occupies in our volume, the Monday before Ascension-day (fol. 50 *v.*). Nor, if it be true that the procession and mass 'In litaniis majoribus' were instituted as late as the year 598, can it have stood where we now have 'De sancto Marco euangelista' (fol. 86 *v.*). And, indeed, it has none of the preliminary prayers which are assigned in other books to the greater litanies. It may, however, have stood in St Augustine's *liber missalis*

[1] Quoted by D'Azevedo, p. 24.
[2] Migne, CXLII. 1084 A.
[3] *Ib.* CXLII. 1084 B.
[4] *Ib.* CLI. 1022 A.

as the mass for the lesser litanies which had been instituted in the year 590. If this be so, it is quite possible that the missionary himself may, in accordance with the well-known instructions given him by St Gregory, have transferred it to the Monday before the Ascension, out of compliment to the Gallican Church, which on that day celebrated the first of its three annual rogations[1].

These details must be carefully noted and borne in mind if we would duly appraise the internal evidence of the verbal text on which I shall have to dwell at some length in another chapter. But the very noting of them brings its own reward by casting a ray or two of light on the previous history of the contents of our sacramentary.

If the Corpus document be what I think it, it is either a copy of some earlier manuscript which comprised, like itself, the contents of St Augustine's *liber missalis* and, intermingled with them, the accretions of subsequent centuries, or it is a first coadunation of primitive and of adventitious elements. The former of these two hypotheses is the less probable; for it is not likely that in such earlier manuscript as it presupposes the anachronous collocation we have noticed of the three masses on foll. 14 *v.* and 15 would have been allowed to remain unrectified.

Now, assuming the scribe or rubricator of the Corpus book to have been working upon two documents, one of them a Gregorian missal in the strict sense of the word 'Gregorian'—that is to say, a volume containing none but masses of Gregorian redaction—and the other a missal containing adventitious as well as primitive work; assuming him, I say, to have worked on two such documents, which for convenience' sake I shall call No. 1 and No. 2, what do we find? We find

1. That when the moment came for him to deflect for the first time from the plain and steady sequence of No. 1 and turn to No. 2 for the Antiphon of the first adventitious mass (fol. 14 *v.*, lin. 2), he made, not indeed his first blunder, but his first extra-textual blunder, and instead of writing 'Puer natus est' wrote something else, now erased and superseded.

2. After this all goes well till we reach fol. 17, lin. 8 and the title of another adventitious mass, that for the Octave of the Epiphany; when, as though unconsciously disturbed by a check to the even sequence of the monotonous task of a merely mechanical transcription

[1] And it is just possible that St Augustine and his monks may on the Monday before Ascension-day have entered Canterbury, singing their 'Deprecamur te Domine.' See Beda, *H. E.* I. 25. In 597 the Monday before Ascension-day fell on the twentieth of May.

of the text of No. 1, instead of placing the antiphonarial indication immediately after the *capitulum*, he writes the minor rubric 'ORATIO' first and makes the indication follow after.

3. The next case occurs at the foot of the same page, where, had the rubricator been at liberty to follow an order of things now no longer in vogue, the title for him to write would have been 'Dominica secunda post Epiphaniam.' But what has he done? Dropping, properly enough, the 'secunda,' he has gone on to write, again properly enough, 'post octauas Epiphaniae,' but has forgotten to go back and put in the necessary 'prima' in the place left for it.

4. At fol. 17 *v.*, lin. 16 the rubricator, whom I believe to have been the scribe himself, at home by this time with the changed nomenclature, very properly wrote 'Dominica · $\text{II}^{a}$ · post octauas Epiphaniae'; but it was now the reviser's[1] turn to blunder; for, misled, as it would seem, by No. 1, he has taken the pains to turn '· $\text{II}^{a}$ ·' into '· $\text{III}^{a}$ ·.'

5. At fol. 18, lin. 15 we come to a mass which had no existence in No. 1, a mass, therefore, whose title and whose text must both of them have been taken from No. 2. Hence, no doubt, its 'Dominica · III ·' instead of the 'Dominica · $\text{III}^{a}$ · post octauas Epiphaniae' which consistency requires.

6. The mass beginning at fol. 70 *v.*, lin. 4 must at one time have carried the title 'Dominica ante Aduentum Domini,' a title which, on the addition of the comparatively modern mass at fol. 71, was appropriated by the latter. Again the rubricator, diverted from that easy concomitancy of hand and brain which is all in-all to a copyist, has quite unconsciously written '· XV ·' instead of '· XXV ·.'

These rubrical blunders are all the more remarkable from the fact that one of the marvels of the document is its singular accuracy of transcription; but more remarkable are they from the circumstance that each of them occurs in close relation with changes and innovations which are known to be post-Gregorian. Most remarkable of all is the fact that there are no such errors to be found in those parts of the Proprium de Tempore where all that the rubricator had to do was to follow without distraction the lead of No. 1. No evidence is so telling as unconscious evidence; and we need have little doubt that the scribe and the reviser worked on, at least, two documents, one of which was rubricated in conformity with the custom of the age of Gregory the Great.

[1] His few marginal notes have been of infinite service to me. I call him *par excellence* the reviser; but, when necessary, shall, to distinguish him from others, call him the principal reviser.

Between those for Whitsunday and the Sunday after the Octave the Corpus missal exhibits two sets of masses, first a ferial group (fol. 54—fol. 55 *v.*) and then the triad of the summer ember-season (fol. 55 *v.*—fol. 57). At the end of the second, fourth and fifth of the former series the reviser has set a marginal note indicating these as the three several places at which the ember-masses should severally have been inserted; Gregory VII., and after him the Council of Clermont under the presidency of Urban II., having ordained that the summer ember-fast should be observed during Whitsun-week and at no other time. Now, since the scribe had not set them forth in what was now their canonical place, it is fair to conclude that he had set them forth as he found them collocated in No. 1; in a group by themselves, that is to say, but after the ferial masses of Whitsun-week and before that for the Sunday after the Octave of Pentecost; in such a place therefore as to leave it uncertain whether they were to be said during or after the octave. This collocation tallies exactly with Archbishop Egbert's account[1] of the incidence of St Gregory's *ieiunium quarti mensis*, and justifies us in inferring, not only that our Proprium de Tempore is a coadunation of two or more documents, the elder, or oldest, of which was rubricated in conformity with the custom of the age of St Gregory the Great, but, further, that such ancient MS. may have been one of the authentic missals which Archbishop Egbert tells us were in his time still extant within the walls of the Apostles Peter and Paul at Canterbury. We infer that this may have been the case. I hope in the course of the following pages to raise the inference to the level of moral certainty.

## THE RUBRICS OF THE PROPRIUM SANCTORUM.

My object in the present chapter will be to ascertain whether such of the masses in the Proprium Sanctorum of the Corpus MS. as are old enough to date from the age of Gregory the Great exhibit the sort of exterior characteristics, as distinguished from constituent and verbal text, which we might hope to find in an accurate transcript of an authentic specimen of a final or, at any rate, a matured revision of the pontiff's *liber sacramentorum*.

[1] There can be no doubt as to the scope of Egbert's *plena hebdomada;* for in a neighbouring passage (De Institutione Catholica XVI. iv) he says, speaking of the latter days of Advent, 'In plena hebdomada consueuit, non solum quarta et sexta feria et sabbato, sed et iuges duodecim dies.' His *plena hebdomada post Pentecosten* began on Whit-Monday and ended with the Saturday of the next week. Migne, LXXXIX. 442 C.

I. Let us, therefore, turn to the comparatively small group of saints who in the age of Gregory the Great were known, or believed, to lie buried or enshrined in or near the city of Rome, and of whom it is either certain or probable that in the age of Gregory, and in Rome or its neighbourhood, they were honoured with the solemnities of a public *festum*.

When, then, we have eliminated from our survey all masses in honour of English saints, or saints specially honoured in England, as Alban, Leotard, Augustine of Canterbury, and many more; of Gallican saints, as Martin, Cucuphatus, Germanus, Remigius, and others; of Spanish, African, German, Helvetian saints; of saints who, though Italian, were not Roman; it will be found that a very large majority of the remainder are characterized by titles cast in the genitive case. Such of them as are old enough to be Gregorian we must believe to be governed by 'In festo,' words found in the first of the list—'In fest[o] sancti Siluestri papae.' Such as are post-Gregorian would seem to be governed by 'In natali.' This, however, is a distinction on which I need not dwell at present.

But of some few other Roman saints the masses bear ablative-case headings, and it is to these that I would now call the attention of my readers. Are any of them old enough to be of Gregorian redaction?

One of them, certainly, the 'De sancta Felicitate' at fol. 133 *v.*, is that of a martyr whose cultus at Rome was ancient enough to have gained her a mass at the pen of St Gregory; nor can I find reason for believing that the continuity of that cultus was ever broken. She is found in the Verona book[1] commonly known as the Leonian sacramentary; she is found among the Monza papyri[2], a fact which, at the least, assures us that a lamp burnt before her shrine in or shortly before the first days of St Gregory's pontificate; and the pontiff himself preached one of his homilies on her feast and in her basilica[3].

But on the same day as the anniversary of St Felicitas, the twenty-second of November, fell that of St Clement, a saint who equally with Felicitas must have entered into the editorial cognizance of Gregory. His mass, however, has a genitive-case heading; and I account for the difference in the obvious and only way open to me. Of two concurring feasts the less important was, by a law familiar enough to liturgical students, made to give way to the more important.

One and only one analogous case is to be found in the Roman

[1] For this see Migne, LV. 21, &c.

[2] See Gaetano Marini, I Papiri Diplomatici (Rome, 1805), pp. 208, 209.

[3] Homiliae in Evangelia, Lib. I. Hom. 3 (Migne, LXXVI. 1086 A).

masses of our volume, though two will ere long be seen to occur in the English category; I mean the 'De sancta Anastasia,' at fol. 11 *v.*, a title marking the first of three prayers which are severally coupled with the corresponding Oratio, Secreta and Postcommunion of the second mass for Christmas-day. But, although this 'De sancta Anastasia' illustrates and justifies my explanation of the title 'De sancta Felicitate,' it falls in the Proprium de Tempore. It follows, therefore, if my view be correct, that the Proprium Sanctorum of St Gregory's *liber missalis* had only one instance of ablative-case title referable to the circumstance of concurrence.

When, however, I examine such other of the presumably Roman masses as have ablative-case titles I find a few concerning which ordinarily well-informed students could not, in my opinion, with propriety be expected to say, without previous special reading, whether the saints whose names they exhibit had or had not been honoured with the splendid solemnities of a *festum* in times preceding the pontificate of Gregory the Great; or whether, if so, the continuity of the cultus of any one of them had or had not been severed at the time of St Augustine's mission to our island. I will, therefore, venture to examine them one by one, in the hope of finding answers to these queries. The titles are:—

'De sancto Valentino martyre,' at fol. 80; 'De sancto Georgio,' at fol. 85 *v.*; 'De sancto Stephano episcopo,' at fol. 107; 'De sancto Agapito martyre,' at fol. 112; 'De sancta Sabina,' at fol. 115 *v.*; 'De sancto Eustachio,' at fol. 129 *v.*; 'De sancto Theodoro martyre,' at fol. 130; 'De sancta Cecilia,' at fol. 132 *v.*

The claim in behalf of a Roman *festum* in honour of St George at so early an era as the pontificate of Gregory the Great is flimsy indeed; for the Bollandists advance no stronger evidence in proof of it than the fact that the first portion of Pamelius's edition of a ninth-century missal contains a mass in honour of the warrior-saint. So it does. But it also contains masses for the feast of St Mary of the Martyrs, and for other anniversaries which *necessitate rei* are post-Gregorian. St Gregory does, it is true, mention an 'ecclesia sancti Georgii' in one of his letters[1]; but, as the Bollandists themselves very properly remark, the context of the passage proves the building not to have been in or even near Rome, and the reference has no bearing on the present question.

The fact is that neither the acephalous document known as the Leonian Sacramentary (which, however, preserves only a part of its

[1] Ep. xi. 73 (Migne, LXXVII. 1214 B).

original record of the month of April, and might on that account claim to be exempted from appearing in evidence), nor any other of the prae-Gregorian records, knows anything of St George. The Monza papyri, the Martyrologium Hieronymianum, the Bucherian indiculus make no mention of him; nor do the itineraries. The Liber Pontificalis (§ 224) yields us our earliest information[1]. In its account of Pope Zachary (A.D. 742—752) we read, 'Huius denique temporibus magnum thesaurum Dominus Deus noster in hac Romana urbe per eundem almificum pontificem propalare dignatus est. In uenerabili itaque patriarchio [*scil.* lateranensi] sacratissimum beati Georgii martyris isdem sacratissimus papa in capsa reconditum repperit caput, in quo et pictacium inuenit pariter litteris exaratum Graecis ipsum esse significans. Qui sanctissimus papa omnino hilaris et satisfactus, illico aggregato Romanae urbis populo, cum hymnis et canticis spiritualibus in uenerabili diaconia eius nominis sita in hac Romana ciuitate, regione secunda, ad Velum Aureum illud deduci fecit, ubi immensa miracula et beneficia omnipotens Deus per eundem sacratissimum martyrem operari dignatur [*seu* dignatus est].'

In all this there is no hint that the head was a lost treasure brought to light again, or that the reason for placing it in a church already dedicated, as the Bollandists think[2], to St Sebastian, was that, though Rome had once possessed a church in honour of St George, it was no longer in existence; nothing, however slight, to suggest that the cultus instituted by Zachary was not a new thing but an old thing resumed. There is, therefore, no ground for believing that the missal which St Gregory's missionaries brought to England can have contained a mass in honour of St George.

As to St Theodore, another oriental saint, a church is, indeed, said to have been restored in his honour by Pope Adrian I. at the close of the eighth century. But the prae-Gregorian and sub-Gregorian records are silent about him; and, evidently, the monks of St Augustine regarded his cultus as a thing foreign to their house, for they have by a marginal obelus condemned his mass to deletion.

The earliest notice found by the Bollandists of St Eustace in connexion with Rome is a passage in the Liber Pontificalis (§ 404), in which,

[1] I take my quotations from the Abbé Migne's reprint of Bianchini's edition. As issued by Bianchini it bore the title of 'Vitae Romanorum Pontificum...cura Anastasii S. R. E. Bibliothecarii.' See Migne, CXXVIII. 1059 A.

[2] They accept the account found in the editio princeps of Anastasius (§ 149) that the Church In Velo Aureo was erected by Pope Leo II. in the year 684, and dedicated to St Sebastian. See Aa. Ss. XII. III.

under the pontificate of Leo III., mention is made of the 'diaconia S. Eustachii.' One of their manuscripts ('Florarium nostrum MS.') says that at one time his feast was kept on the twentieth of September, but that it was moved to the second of November in memory of some translation of his relics; but they add, 'De qua autem hic translatione sermo sit hactenus reperire non potui. Crassissimis tenebris involuta sunt quaecunque de SS. Eustathii et sociorum sacris exuuiis ante tempora Coelestini III., qui anno Christi 1196 sancta corpora Romae inspexit, referuntur[1].'

St Agapitus was not a Roman martyr, nor can I find that the Roman church paid him any kind of honour before the ninth century, when, according to the Liber Pontificalis (§ 415), Pope Leo III. 'sarta tecta basilicae...in urbe Praenestina, necnon et sarta tecta alterius basilicae iuxta eandem basilicam sitae, quae iam prae nimia uetustate ruitura erant, omnia nouiter in melius restaurauit.'

The same authority (§ 65) informs us that a church bearing the name of St Sabina was built in the city of Rome during the pontificate of Sixtus III. (A.D. 432—440) by a bishop of the name of Peter; whilst others refer the erection to the pontificate of Celestine I. (A.D. 423—432), and make Peter not a bishop, but a priest. Martinelli, however, in his 'Roma Sacra,' while allowing the church to have been built in 425 by Peter, whom he calls a cardinal, declares that it was erected in place of an earlier structure by that time destroyed.

As to Sabina herself, the martyrologies of Ado and Usuard give Rome as the seat of her cultus. But, true though it be that this was so at the comparatively late period of the compilation of those works, it is by no means clear that there had been no confusion of the Aventine Hill, on which there then stood a church bearing the name of St Sabina, with the *oppidum Vindinense* which the Acta recorded as the scene of St Sabina's martyrdom; for there is exceedingly good authority for believing the Aventine Hill and the *oppidum Vindinense* not to have been identical places, and for asserting that the only real *oppidum Vindinense* was a town in Umbria. To Tillemont[2], who presses this point with acuteness and vigour, the Bollandists make an ineffectual rejoinder[3] which it is needless to discuss. When, however, they proceed to say 'nec ulla translationis fit mentio in Actis aut Martyrologiis' they point, unwittingly enough, to a plausible solution of the difficulty, namely

[1] Aa. Ss. XLVI. 117, 122. See also Tillemont, Mémoires, II. 585.
[2] Mémoires, II. 246.
[3] Aa. Ss. XL. 499.

this:—That the association of the name of a Sabina with a church on the Aventine was based on historical fact; but that in lapse of years, whether from pious fraud, pious credulity, pious jealousy, or from whatever cause, the *praenomen sanctitatis* found itself prefixed to the name of the Aventine Sabina; and that, the matron of a bygone age being thus invested with a claim to religious cultus, time and the patronage of a pope were all that was needed for the establishment of a *natale sanctae Sabinae*.

At all events, it is extremely unlikely that any such anniversary was known to Gregory the Great, for (1) the Verona book knows nothing of it, (2) the Monza papyri mention no Sabina, (3) nor can I find that St Gregory has anything to say of any saint of the name; and (4) the author of the Malmesbury itinerary, although he makes special mention of the Aventine, records only one church, that of St Boniface, as standing there at the time of his visit, whilst (5) the sole Sabina of the Martyrologium Hieronymianum is an inconspicuous member of a crowd of martyrs whose anniversary fell, not on the twenty-ninth of August, but on the tenth of June.

On the whole, I infer that there was no such feast as that of a St Sabina in the time of Gregory the Great, and that our mass 'De sancta Sabina' is referable to the erection of a church by Leo III. (A.D. 795—816), who, according to the Liber Pontificalis (§ 361), 'titulum sanctae Sabinae studiose renouauit[1].'

One would suppose that the cultus of the St Stephen of the mass 'De sancto Stephano episcopo' on fol. 107, and its justification in his Acta (a document condemned as spurious by the almost unanimous verdict of scholars[2]), are closely connected links in a chain beginning with the discovery and translation of the body of Pope Stephen I. by Paschal I.[3] But neither the itineraries nor the Monza papyri assign the honours of martyrdom to Pope Stephen. They make no mention of him. And it is a remarkable fact that the *textus classicus* of the Martyrologium Hieronymianum, as published by the Bollandists at the beginning of their thirteenth volume for the month of October, has undergone some change in its record of the only Stephen who can claim identity with him; for the 'episcopi' in the first record for the second

[1] The earlier church may, not improbably, have been destroyed by Vitiges and his barbarians during the troubles of 536. See Bianchini's Anastasius, § 99.

[2] See Tillemont, Mémoires, IV. 592 and Aa. Ss. XXXV. 125.

[3] Mai, Scriptorum Veterum Collectio, V. 39. Bianchini's Anastasius, however, (§ 260) assigns the translation to Paul I. Both Paul and Paschal did much to empty the catacombs.

of August is printed in italics,—'IIII. Non. Ags. Romae in cimiterio Calesti uia Appia sancti Stefani *episcopi* et martyris[1].'

The Verona book does, indeed, contain an entry 'III. Non. Augusti Natale sancti Stephani in coemeterio Callisti uia Appia.' But, even if we surmount the initial difficulty presented by Muratori's 'III' and suppose it to be a misprint for 'IV,' the entry is a mere record of the day and place of the burial of Pope Stephen, details which no one, so far as I am aware, has ever disputed[2]. The question that concerns us is not, Did such a person as Pope Stephen ever exist? It is, Was a *festum* in his honour kept in the days of Gregory the Great? So far, then, as the Verona book can be held to answer this question, its reply is negative; for, singularly enough, the record, so far from being followed by a mass in commemoration of Pope Stephen, is followed by no fewer than nine, every one of which relates, not to him, but to his protonym, the first martyr. And these are certainly in their proper place, for the feast of the Invention of St Stephen the Protomartyr falls, precisely, not on the fourth, but the third, day before the Ides of August, the date given by Muratori.

Besides all this, however, there are two reasons of a more peculiar nature against regarding the mass in question as one of Gregorian redaction. (1) The monks of St Augustine's have by an obelus marked the Secreta for suppression, a liberty which I never find them to have taken with unquestionable work, and (2) the word 'episcopo' is out of keeping with the titles of our authentic masses. In all such of them as are undoubtedly primitive the Roman pontiffs are styled 'papa', not 'episcopus.' Thus, 'In fest[o] sancti Siluestri papae' (fol. 71 *v.*), 'Sancti Marcelli papae' (fol. 74), 'Sancti Urbani papae et martyris' (fol. 91 *v.*), 'Sancti Calixti papae et martyris' (fol. 126*v.*), 'Sancti Damasi papae' (fol. 136 *v.*).

The two remaining masses the titles of which are cast in the ablative case are very interesting, and a careful discussion of them will serve to elucidate the subject which more immediately concerns us in the present chapter, namely, the claim of the Corpus MS. to embody an accurate transcript of a book possessing such characteristics as may be reasonably supposed to have been proper to an authentic copy of the Gregorian Sacramentary. But the second of them will, I trust, prove in the sequel to be of still further service to us by reason of the light it throws on the parent document of the Corpus MS., and on the claim of that document to textual identity with those very mass-books which we

[1] Aa. Ss. LXI. XX.

[2] The brothers Ballerini (Migne LV. 87 D), reading 'IV Nonas Augusti,' add in a note 'Sic codex,' and go on to say that Muratori had wittingly altered the numeral.

know to have been brought to England by St Augustine and his fellow missionaries.

Of those who, under the name of Valentine, claim the honours of the altar on the fourteenth day of February the most conspicuous are Valentine, a priest who suffered at Rome, and Valentine of Interamna, a bishop. Assuming the genuineness of the Acta of the Roman saint so far as to believe that he was beheaded on the Flaminian Way in the year 269, and on the fourteenth of February, we yet perforce pause in doubt as to the date of the institution of his *festum* when we learn that the following sentence occurs in only one of the MSS. on which the Bollandists base their text,—'Ibi postea a Iulio papa fabricata est ecclesia in honorem sancti Valentini presbyteri et martyris, et mirifice decorata, in qua deuote petentibus beneficia Domini praestantur usque in hodiernum diem[1].' But this is by no means our only difficulty:—

The Liberian Catalogue, which ends with the pontificate of Liberius, says of his immediate predecessor, Julius,—'Hic multas fabricas fecit: basilicam in uia Portuensi milliario iii, basilicam in uia Flaminia milliario ii, quae appellatur Valentini, basilicam Iuliam, quae est regione vii, iuxta forum diui Traiani, basilicam trans Tiberim regione xiv, iuxta Callistum, basilicam in uia Aurelia milliario iii ad Callistum[2]'; where it is worthy of note that, if the *basilica Julia* was so called after the pope in whose pontificate it was erected, the *basilica Valentini* may have received its name from a living man, not a dead one. We cannot, indeed, with certainty conclude from the absence of such words as 'beati,' 'sancti' and 'martyris,' that this must have been the case, for the Liberian Catalogue has no other records of the kind on which to base an argument from analogy. But the record of Pope Julius preserved in the Liber Pontificalis (§ 50) lends probability to the view, for that document in its mention of the building on the Flaminian Way withholds even the name of Valentine—'Fecit duas basilicas in urbe Romana, unam iuxta forum et aliam uia Flaminia'—a style of relation strikingly unlike that used by the contributors to the Liber Pontificalis when writing of churches dedicated to the memory of martyred saints[3].

[1] Aa. Ss. v. 755. [2] Migne, CXXVIII. 19.

[3] The Bucherian Kalendar, so called after the learned Jesuit who drew attention to it, must not be left without mention in this connexion; for, singularly enough, it is a fourth-century document dedicated to a certain Valentinus. Bucher himself was the first to suggest that the Valentine of the basilica and the Valentine of the kalendar may have been one and the same person;—'Valentino cuidam inscribitur, mihi hactenus ignoto; nisi quod paullo ante basilicam a Julio pontifice in uia Flaminia milliario secundo constructam Valentini appellatam notem. An idem sit cogitandum relinquo.' The document as described by the Bollandists [Vol. 7 for June]

But, indeed, the absence of such a word as 'beati,' 'sancti' or 'martyris' is not the sole characteristic of the Liberian record; for, unless the phraseology of the writer was peculiar to himself, the very expression 'quae *appellatur* Valentini' would seem to prove that Valentine, whoever he may have been, and whatever his history, was not the patronal saint of the basilica. Thus, one of the documents used for the compilation of the Liber Pontificalis [§ 17] speaks of a 'coemeterium quod *appellatur* in hodiernum diem coemeterium Calixti,' the cemetery being one with whose construction a Calixtus had while still living had some prominent concern; and a second [§ 34] tells us that Pope Silvester, the immediate precursor of Julius, built a church 'quam titulum Romanum constituit... qui usque in hodiernum diem *appellatur* titulus Equitii,' Equitius having been the name of the owner of the site on which he built it. But, so far as I am aware, the words 'appellatur' and 'dicitur' are never to be found in connexion with the patronal name of a church or catacomb.

And if, approaching the age of Gregory the Great himself, we consult the Monza papyri, which comprise the names, not merely of saints honoured with a *festum*, but of saints at whose shrines lamps were burnt, we find no Valentine.

Or if we turn to the Martyrologium Hieronymianum and look for the name under date of XVI. Kal. Mar. and in connexion with the Flaminian Way, we look in vain[1].

The first known mention of the Roman St Valentine occurs in a seventh-century document, the elder of the so-called Salzburg

would seem to be just the sort of book that a Christian of wealth and influence might have presented to some philanthropic pagan who, encouraged by the example of Constantine, had played the part of patron to the adherents of a theology which as yet he hesitated to embrace, by giving them land on which to build a church; for it bears a frontispiece executed by none other than Furius Dionysius Filocalus, the great architect whose name is imperishably associated with that of Pope Damasus in the reconstruction and adornment of the catacombs, and who was to him what Bramante and Michael Angelo were to be to later pontiffs, and adorned with the following legends,—'Valentine floreas in Deo,' 'Valentine lege feliciter,' 'Valentine uiuas floreas,' 'Valentine uiuas gaudeas.'

But this is not all. A most remarkable coincidence, hitherto unnoticed, as I believe, is this, that the subject of the drawing thus expressly executed in compliment to Valentinus represents a curtained archway. If it be no extravagance of fancy to see in this the doorway or, more probably, the baldachino of a church, I would suggest that Furius Dionysius Filocalus was the architect of the 'basilica Valentini,' that he had been employed by Valentine in its erection, and that the kalendar was adorned by him in compliment to his patron either *proprio motu* or at the instance of Pope Julius.

[1] The sole record in connexion with the Flaminian Way is 'XVI Kal. Mar....Via Flamminia Atheni. Marceani. Thioni. Celerini et Magni.' The only Valentine in any part of the entry is thus mentioned:—'In Africa natale Valentini.' Aa. Ss. LXI. vi.

itineraries, the 'Notitia ecclesiarum urbis Romae,'—'Deinde intrabis per urbem ad aquilonem donec peruenies ad portam Flamineam ubi sanctus Valentinus martyr quiescit uia Flaminea in basilica magna quam Honorius reparauit[1].' The pontificate of this Honorius, the first of the name, began in or about the year 626.

The Liber Pontificalis says (§ 128) of Pope Theodore (A.D. 641—648), 'Fecit ecclesiam beato Valentino uia Flaminia...quam ipse dedicauit et dona multa obtulit.' This dedication must, one would suppose, have been the origin of the *festum*; but, even if we should be inclined to give the anniversary an earlier rise, we cannot with safety travel further back than the first year of Honorius, in connexion with whom—as we have just seen—occurs the first mention of 'sanctus Valentinus martyr,' and who, besides, had found the whilom 'basilica Valentini,' or a successor of it, in a state of disrepair.

But, however this may be, the silence of the Martyrologium Hieronymianum and the implicit witness of earlier documents against the theory of the presence in the Flaminian Way of the relics of any martyr of the name of Valentine[2], concur to force upon us the conviction that the mass 'De sancto Valentino' at fol. 80 of our volume cannot have had a place in any sacramentary which may have been brought to England at the close of the sixth century.

We now come to the heading 'De sancta Cecilia' at fol. 132 *v.*

It is well known that the body of St Caecilia was lost from view for a long series of years, and that after all hope of recovering it had been abandoned it was found by Pope Paschal I. in or about the year 821. I am not aware, however, that any attempt has been made to ascertain the precise length of this period of delitescence, and can but trust that, if I presume to hazard a guess about it, the subject may be taken up and prosecuted by more competent hands than mine. Meanwhile, and until positive evidence be forthcoming, or proof approaching to the value of positive evidence, that afforded by our volume will have a strong claim upon the consideration of the learned. For if they shall, on other and independent grounds, be of opinion that the Corpus MS. embodies the contents of the missal which Augustine brought to Canterbury, it will be impossible to meet the difficulty that its mass for St Caecilia's day has an ablative-case title, by any but one or other of two theories; either (1) that there was no festal celebration and, by obvious inference,

[1] Migne, CI. 1359 C.

[2] The case of St Valentine's Church would thus be in some respects curiously like that of St Sabina's. See above, pp. xxiv, xxv.

no possibility of festal celebration at the tomb of St Caecilia in the closing years of the sixth century, or (2) that there is a clerical error in the titulation. Let us try the former of these alternatives.

The compiler of the Acta of St Caecilia tells us that she was a Roman, against the evidence of Venantius Fortunatus[1], who, writing in the sixth century, declared her to have been a Sicilian. He tells us that she was buried in the cemetery of St Sixtus, although the author of the lost Passio of the saint would seem to have said that she was buried in that of Praetextatus; and, when he adds that she was laid to rest lying on her side and enclosed in a coffin of cedar-wood, he makes two statements of extreme unlikelihood. But this is far from all. The narrative is marred by chronological impossibilities so flagrant as to evacuate its claim to be regarded as an authentic history[2]. The Acta may, I think, be plausibly regarded as an academical exercise written after the discovery of the saint's body by Pope Paschal I., and derived, partly from the pages of the Passio, partly from the writer's experiences as an eye-witness, and partly from his interior consciousness.

The conspicuous place occupied by St Caecilia in the Verona book, and the allusion to St Valerian and his alleged relation to her made by one of the Prefaces in her honour which are comprised in that collection, need, I think, leave no doubt that the body of the saint was in the possession of the Roman Church in the latter half of the fifth century and that the Passio had by that time already been written. But what next?

If I at once formulate a theory of my own, my apology for doing so must be that it has not been formed at haphazard.

Premising that the Commendatore Giovanni Battista de Rossi and his brother the Cavaliere Michele Stefano de Rossi have made it abundantly clear that the approaches to the chamber in which the body of St Caecilia was found by Paschal I. had at some time been carefully blocked, presumably as a protection against the impiety of barbarian invaders, I venture to give it as my opinion that the body of St Caecilia was at a comparatively early date deposited in the cemetery of SS. Tiburtius and Valerian, a convertible term for the *coemeterium S. Praetextati*, which lay to the north of the Appian Way; that, enclosed in a coffin of cedar-wood, it was at some later date carried to the cemetery

[1] 'Caeciliam Sicula profert, Seleucia Teclam,
Et legio felix Agaunensis adest.'
Miscellanea, VIII. 6 (Migne, LXXXVIII. 271 A).

[2] These have been examined and exposed by Tillemont, Mémoires, III. 259.

of St Sixtus, otherwise known as the *coemeterium S. Callixti*, and there placed in a loculus already prepared for it in a small chamber adjoining that now known as the papal crypt; that towards the end of the sixth century the approaches to the two chambers were carefully obstructed so as to arrest and baffle the attempts of depredators; and that thenceforward, although a small basilican church built on the south side of the Appian Way on land overlying the cemetery of St Sixtus may for some time have borne the name of St Caecilia, yet the body of the virgin martyr was not sought for, or if sought for was not found, no mortal eye beholding her later sepulchre for a long stretch of time until in the year 821 it confronted the wondering gaze of Paschal I.

The history of the discovery of her body is, briefly, as follows:—

After the siege of Rome by the Lombards in the year 756 some of the catacombs, which had already suffered much, now from foreign depredation, now from domestic neglect, were found by Pope Paul I. to be in a condition of disrepair such as to justify him in removing the relics of the holy dead from their tombs and bringing them within the walls of the city. The Liber Pontificalis (§ 259) says of him, 'Hic enim beatissimus pontifex cum omnibus spiritualibus studiis magnam sollicitudinis curam erga sancta coemeteria indesinenter gerebat. Unde cernens plurima eorundem sanctorum coemeteriorum loca neglecta ac desideria [*sic*] antiquitatis maxima demolitione, atque iam uicina ruinae posita, protinus eadem sanctorum corpora de ipsis dirutis abstulit coemeteriis. Quae cum hymnis et canticis spiritualibus infra hanc ciuitatem Romanam introducens, alia eorum per titulos ac diaconias, seu monasteria et reliquas ecclesias, cum condecenti studuit recondi honore.' This precedent, which seems to have been confined to a limited area of the catacombs, was some sixty years later followed on a much larger scale by Paschal I., who, as we are informed by an inscription still extant in the Church of Sta Prassede, on the twentieth day of July in the year 817 enclosed within the precincts of that building and of the Church of St Agnes the bodies, or what remained of them, of two thousand three hundred *sancti*[1].

Conspicuous among the names recorded in this inscription are those of several Popes whose remains Paschal had found in a chamber appertaining to the subterranean cemetery of St Sixtus, and now known as the papal crypt.

Meanwhile he was seeking for the body of St Caecilia, but seeking

[1] The inscription is given in Mai, Scriptorum Veterum Noua Collectio, v. 38.

all in vain; because, as I apprehend, he confined his quest to the cemetery of Praetextatus, in which he had good reason to believe that she had been buried, but whence he was not aware that she had ever been removed to a loculus on the other side of the Appian Way. Meanwhile, too, a rumour reached him that her body had been carried off by Aistulf and his Lombards sixty years gone by; and he was already lending credence to it when he dreamed a dream, or saw a vision, which directed him to explore that part of the Sixtine cemetery which lay close to the papal crypt. There he sought, and there he seeking found, the body of St Caecilia, lying on its right side in a coffin of cedar-wood. The chamber in which it lay was close to the papal crypt, but proper access to the shrine had been afforded by a distinct flight of steps from above communicating with a doorway in the further end of the chamber. A short passage had, however, at some early day been cut between the two vaults; and there is good reason for believing that Paschal found it filled up, and carefully concealed by a facing of ashlar at either end[1].

Now, the question that most concerns us is, How long had the body of St Caecilia been hidden from view when Pope Paschal found it? Paschal, who was a Roman by birth, had been educated at the Lateran and had enjoyed the friendship of Leo III.; so that, if St Caecilia's body had down to so recent a date as the year 756 been year by year venerated in a chamber closely adjoining that in which lay some of the most illustrious of his martyred predecessors, he surely was as likely as any one to be cognizant of the fact sixty years later.

As the event proved, the Lombards had not rifled her tomb; and I argue that if any of Paschal's clergy, or, indeed, any of his laity, had ever heard an authentic or presumably credible account, or picked up an authentic or presumably credible scrap of tradition, concerning the site of a tomb which, until it ceased to be frequented, had been known as the centre of an annual solemnity in which all Rome, from the pontiff down to the humblest inhabitant, took part, the information would, unquestionably, have been forthcoming for Paschal's information and guidance.

These considerations bridge over the latter half of the interval that separated Paschal I. from Gregory the Great; and I think we may rest assured that St Caecilia's tomb had not been visited or visible as far back as the year 700.

[1] See Roma Sotteranea, II. 113.

Nor are we without light and guidance for the seventh century. The Salzburg 'Notitia ecclesiarum urbis Romae[1],' a document already quoted, gives the name of 'sancta Caecilia' to a church on the south side of the Appian Way which a slightly later document, the Salzburg 'De locis sanctis martyrum[2],' mentions as the 'ecclesia sancti Sixti papae.' This variation of title, though it does not prove that the body of Caecilia had in time past been translated from some other catacomb to the range of galleries in which Pope Sixtus lay, raises at any rate a presumption in favour of the view; and that presumption is very singularly confirmed by certain conflicting statements in the various accounts of the happy discovery made by Paschal[3]. But, however this may be, the earlier of the two Salzburg lists speaks of St Caecilia's resting-place in such a way as to imply that, although it was believed to be somewhere underground in the vicinity of the church known sometimes by her name sometimes by that of St Sixtus, it was not accessible to sight and frequentation. Adequately to explain my meaning I should have to transcribe the 'Notitia' in full, dwelling one by one on its successive entries; but this would be impracticable, nor will I affront my readers by doing what they would fain do for themselves. Let it suffice me, therefore, to quote the sentences contextual to the notice of St Caecilia.—

'Deinde peruenies ad sanctum Gordianum martyrem, cuius corpus requiescit sub altare magno in ecclesia sancti Epimachi [here the precise

[1] Printed as an appendix to Alcuin's works. See Migne, CI. 1359, 1361 C. De Rossi ('Roma Sotteranea Cristiana,' I. 145) assigns it to the pontificate of Honorius I. (A.D. 626 *circ.*—639 *circ.*).

[2] Migne, CI. 1363 D.

[3] The Liber Pontificalis says [§ 438] that Paschal found it 'in coemeterio Praetextati.' The explorations and the genius of the Commendatore de Rossi have proved beyond doubt that he found it in the cemetery of St Sixtus. The pontiff's own letter describing the event, as published by Mansi, and after him by Migne (CII. 1087 C), says 'properantes in coemeterium sancti Sixti seu Praetextati situm foris portam Appiam (sicut in sacratissima illius passione manifeste narratur) inter collegas episcopos...reperimus.' A sermon of the pontiff's, as published by Baronius, and after him by the Bollandists (Aa. Ss. XVI. 396), says 'quod etiam (*sc.* corpus)...in coemeterio S. Sisti episcopi foris portam Appiam (sicut in sacratissima illius passione manifeste narratur) inter collegas episcopos...reperimus.'

My own belief is that Paschal wrote 'properantes in coemeterium sancti Sixti situm foris portam Appiam inter collegas episcopos...reperimus'; but that some scribe or editor, misled by the Passio, and unaware that there had ever been a translation of the corpse, intruded into the letter a gloss of his own, 'seu Praetextati, sicut in sacratissima illius passione manifeste narratur,' the adverbial clause being added as a justification of the 'seu Praetextati'; that this gloss was incorporated into the text of the sermon; and that a later scribe, to whom the Passio was unknown, but who saw the absurdity of assigning two distinct sites to one event, and,

spot is mentioned]: et Quintus et Quartus martyres iuxta ecclesiae in cubiculo pausant [here a chamber in the church is specified]: et longe in antro Trofimus martyr [here we have a cave or ambulacrum presumably accessible to visitors]. Deinde peruenies eadem uia ad speluncam [here we have an accessible subterranean chamber]: hic requiescit...[obviously some word is wanting here]: eadem uia sancta Eugenia uirgo et martyr in cubiculo ecclesiae pausat [here we have a chamber in the church] et in altero loco Emisseus martyr [here a specific place]. Postea peruenies Via Appia ad sanctum Sebastianum martyrem cuius corpus iacet in inferiori loco [implying that the body of St Sebastian was accessible, though the visitor may not have seen the spot], et ibi sunt sepulcra [evidently visible] apostolorum Petri et Pauli...et...per gradus discendis ubi sanctus Cyrinus... pausat [a place to go and see]. Et eadem uia ad aquilonem ad sanctos martyres Tiburtium et Valerianum et Maximum [i.e. to the church called after them]; ibi intrabis ad speluncam magnam [again, a place to go and see], et ibi inuenies Urbanum...et in altero loco Felicissimum et Agapitum:...Et in tertia ecclesia rursum (?sursum) sanctus Synon martyr quiescit [the body being, as it would seem, in the church]. Eadem uia ad sanctam Ceciliam; ibi innumerabilis multitudo martyrum...Syxtus... Dionisius...Iulianus...Flauianus...sancta Cecilia...LXXX. martyres ibi requiescunt deorsum. Ceferinus...sursum quiescit...Eusebius longe in antro quiescit.'

It is, I think, evident that Sixtus, Dionysius, Julian, Flavian, Caecilia and the eighty are mentioned in very different terms from the other saints and martyrs in the catalogue. They are not described as resting 'in ecclesia,' 'in cubiculo ecclesiae,' or 'in antro,' or even 'in inferiori loco'; and no such phrase is employed as 'peruenies,' 'inuenies,' 'per gradus descendes,' or 'introibis in speluncam.' They are simply said to be resting 'deorsum,' a phrase which by contrast with the others may reasonably be regarded as implying that they were known, or believed, to be somewhere underground, but that their resting-places had been concealed from view. The account proceeds:—

'Cornelius...longe in antro quiescit. Postea peruenies ad sanctam uirginem Soterem et martyrem. Eadem uia...Postea ad sanctum Damasum...Deinde discendis per gradus ad sanctos martyres Nereum et Achilleum, et sic uadis ad occidentem et inuenies sanctum Felicem episcopum et martyrem, et discendis per gradus ad corpus eius, &c., &c.[1]

possibly, knew that 'Sixti' was right and 'seu Praetextati' wrong, struck out the offending words but omitted to strike out the justificatory clause that followed them.

[1] Migne, CI. 1361 B, C, D. I leave the latinity of the extract as I find it.

If, then, the contrast I have just indicated raises a presumption that the galleries leading to the tomb of Caecilia had been filled up before the second quarter of the seventh century, that presumption touches moral certainty on our examination of another document. The document to which I refer is the Roman itinerary incorporated by William of Malmesbury into the fourth book of the 'Gesta Regum.' The date assigned to it by scholars is the third quarter of the seventh century, which would make it younger by a generation than the Salzburg lists. Its general title is 'De numero portarum et sanctis Romae,' and it was evidently drawn up as a topographical guide to the churches and shrines encircling the eternal city. The churches catalogued are as follows:—

(1) ecclesia beati Petri...in qua corpus eius iacet.
(2) altera ecclesia in qua requiescunt...Rufina et Secunda.
(3) in tertia [ecclesia] sunt Marius et Martha, &c.
(4) sanctus Valentinus in sua ecclesia requiescit.
(5) basilica sanctae Felicitatis, ubi requiescit, &c.
(6) in altera ecclesia sunt Crisantus et Daria, &c.
(7) in altera basilica sanctus Alexander, &c.
(8) basilica sancti Siluestri ubi iacet in marmoreo tumulo coopertus, &c.
(9) ecclesia sanctae Agnetis et corpus.
(10) in altera ecclesia sancta Emerentiana, &c.
(11) sanctus Laurentius in sua ecclesia, &c.
(12) in altera ecclesia pausant hi martyres, Ciriaca, Romanus, &c.
(13) basilica sancti Ipoliti...ubi ipse cum familia sua pausant.
(14) ecclesia Agapiti martyris.
(15) in una ecclesia martyres Gordianus et Epimachus, &c.
(16) ecclesia beatae Eugeniae in qua iacet, &c.
(17) in altera ecclesia Tyburtius, Valerianus, Maximus.
(18) *ecclesia Caeciliae martyris*, et ibi reconditi sunt Stephanus, Sixtus, Zepherinus, Eusebius, Melchiades, Marcellus, Eutichianus, Dionysius, Anteros, Pontianus, Lucius papa, Optatus, Iulianus, Colocerus, Parthenius, Tarcisius, Policamus, martyres.
(19) ecclesia sancti Cornelii et corpus.
(20) in altera ecclesia sancta Soteris.
(21) Marcus papa in sua ecclesia.
(22) Damasus papa in sua ecclesia.
(23) porta sancti Pauli...iuxta eam requiescit in sua ecclesia.
(24) in ecclesia sanctae Teclae sunt martyres Felix et Adauctus.
(25) in una ecclesia martyres Felix, Alexander, &c.
(26) porta sancti Pancratii...iuxta eam requiescit in ecclesia sua.

(27) in altera ecclesia Processus et Marcinianus.

(28) in tertia Felices duo.

(29) in quarta sanctus Calixtus, &c.

(30) in quinta sanctus Basilides.

(31) Iohannes et Paulus in sua domo quae est facta ecclesia, &c.

(32) *ecclesia sancti Stephani protomartyris*, et ibi reconditi sunt...Primus et Felicianus.

Now, it is evident that the writer of this itinerary never misses an opportunity of notifying the name and the site of a church in which is to be found the body of a saint whose anniversary is honoured with mass and *festum*. And wherever we find such a saint mentioned as patron of a church we are told specifically that his or her body lies in it, except in the two cases which I have italicized. How, then, is this? Why, since the protomartyr Stephen was honoured year by year with a *festum*, should not people have been directed to keep it in the church dedicated to him? For the remarkable but satisfactory reason that St Stephen's Church on the Coelian Hill—for that clearly is the church indicated—could not be the scene of his *festum*, inasmuch as the saint's body lay entombed in another building. But, if St Caecilia lay in her own patronal church, why in this one and only instance should such a fact not have been recorded for the benefit of those who might wish to keep her *festum*? It had been kept in the middle of the fifth century; why not keep it now in the middle of the seventh? I see no escape from the difficulty but by supposing that, as a fact, her *festum* was not kept, and that, as a fact, her body was not in the church that bore her name; the two things being a double effect from a single cause, namely, that her tomb had been rendered inaccessible.

And, indeed, the writer of the Malmesbury itinerary would seem to have been all unaware that an unseen and inaccessible tomb containing Caecilia's body existed somewhere underneath the church; for not only does he add no such memorandum as 'ubi requiescit illa,' or the like; he positively appends, as though to emphasize the absence of such memorandum, the names of no less than seventeen saints to the exclusion of Caecilia's.

Nay, more; it would seem to be an open question whether the compiler of the itinerary had any cognizance even of a church of St Caecilia; for the Frankfort edition of 1601[1] is noticeable by the absence of the words which, quoting from Sir Thomas Hardy's edition, I

[1] See Migne, CLXXIX. 1303—1306.

now place within brackets:—'Et in altera ecclesia Tiburtius, Valerianus, Maximus[. Non longe ecclesia Caeciliae martyris], et ibi reconditi sunt Stephanus, Sixtus,' &c.[1] Possibly enough, the cause of the difference between the two texts is beyond discovery; but, pending the acquisition of certain information on the subject, it is obvious to remark that, unless the discrepancy be nothing more than the result of a clerical error, the words, if authentic, may have been suppressed by some early reader who believed the saint's body to be still in the cemetery of SS. Tiburtius and Valerian; and that, if not authentic, they are in all probability a gloss added after the discovery made by Paschal in 821[2].

Here, then, for the present I leave the case of St Caecilia, hoping to revert to it on another occasion and for another purpose; for it is time to summarize and close this general survey of the rubrics of the Proprium Sanctorum of the Corpus MS. What, then, is the lesson they teach? The rubrics of the Proprium de Tempore invited the inference that the Corpus MS. is a coadunation of two, or more, documents, the elder, or oldest, of which was rubricated in conformity with the custom of the age of Gregory the Great. Do the rubrics of the Proprium Sanctorum enhance or corroborate that inference? They both corroborate and enhance it.

For we need only note the persistent monotony with which on every possible occasion Ménard's 'Missale sancti Eligii' repeats the self-same phrase—thus, 'Idibus Augusti. Natalis sancti Hippolyti martyris,' 'XIX. kalendas Septembris. Natalis sancti Eusebii confessoris,' 'XV. kalendas Septembris. Natalis sancti Agapiti martyris'—to feel that when dealing with that document we are dealing with a missal the rubrics of which have been evacuated of any evidence they may once have had to yield us. And the same is true of Muratori's manuscript, of Da Rocca's, of D'Azevedo's, and of the Pio-Clementine Missal. But, in dealing with the Corpus MS. we find that we have before us the work of one who simply copied what he had to copy, of one whose business it had been to transcribe his materials, not to edit them; for in masses of Gallican, of Helvetian, of Spanish, of Italian saints, ablatives and genitives are employed, now the one form now the other, with absolute indifference. Nevertheless, no sooner do we reach the charmed

[1] See Migne, CXXVII. 377 B.

[2] The 'Descriptio regionum urbis,' a seventh- or eighth-century document included in the Prolegomena to Bianchini's Anastasius (Migne, CXXVII. 364 C), gives the name of the superjacent church as 'sancti Xysti,' not 'sanctae Caeciliae.' See above, p. xxxiii.

circle of, precisely, those *festa* which were annually recurring events at and near Rome at the time of St Augustine's mission than haphazard reigns no longer. Then all is seen to be consistent and orderly with the orderliness and the consistency of an operative and respected law; then we perceive that we are dealing with masses which, as regards, at least, their titulation—it is with this only that I am now concerned—may well have been transferred with careful fidelity from one or other of the Gregorian mass-books inspected by Archbishop Egbert. When feasts concur, the secondary mass has an ablative-case title; but in all other cases, governed by 'In festo,' the title stands in the genitive. This, I repeat, is a rule to which we find no exception; unless, indeed, I am mistaken in thinking that there is sufficient reason for believing the 'De sancta Caecilia' to be an adventitious mass. But more of this anon.

So much for our general survey of the two Propria. I now address myself to the subject of the verbal text of the Corpus MS. Does it differ from that of editions previous to the present? If so, how does it differ from them? Does it claim to be authentic? If so, what are the grounds of its pretension? And, if those grounds be valid, does it represent a comparatively early or a comparatively late revision?

## The Verbal Text of the Proprium de Tempore.

In the course of the labours of the commission appointed by Pope Pius V. for the revision of the Roman Missal two families of constituent text contested the honour of exhibiting St Gregory's great achievement. One of them is represented in manuscripts made known by Da Rocca and Ménard, the other in those associated with the names of Pamelius and Muratori. For reasons on which there is no need to dwell, the second group has been accepted, and the first disallowed, by, I think, universal consent. But, how so? Why, if the one constituent text be genuine, must the other be spurious? For, surely, it is conceivable that the compilation which liturgical scholars have refused may have been an early selection of materials made by Gregory himself, and that the only true reason in favour of our acceptance of the other compilation is one hitherto unsuspected; the very obvious reason that it represents not the sole, but the maturer, labours of the great pontiff.

However this may be, the action of Pope Pius V. was provoked, not by any doubt as to the authenticity of the constituent text of the

Roman Missal then in use, a constituent text similar to the Pamelian, but by the imperative duty of amending the verbal text; for that appeared to have undergone a deterioration which called for instant remedy[1]. In truth, however, the defect under which it laboured was an original evil. There would seem to have been no deterioration—at any rate, no grave deterioration—from its first estate; and its fault was the mere outcome of an incomplete and unperfected recension at the hands of Gregory himself. What happened to his homilies seems to have happened to his *liber sacramentorum*. Copies of it would seem to have been made in and about Rome when he had, as yet, found time to purge but one class of its constituents from errors as old as the *codex gelasianus* itself; and, being made, were multiplied in such profusion as to imperil and frustrate the ultimate survival of a final recension, should such recension ever see the day. That it did see the day I now fully believe; and the most plausible account I can suggest of its history in Rome is, that it was crowded out by its predecessors. Political troubles may have had much to do with the catastrophe; but no particulars have been preserved to us from which to deduce a theory that shall account for it.

We know not for how long or for how short a time it may have struggled for existence under the very shadow of the Lateran. Nor need we care to know. For, carried by Augustine and his monks to the shores of a remote and dim-discovered island, it survived, by we know not what providences, the perils of ten centuries and the oblivion of three, awaiting there the happy moment of its resurrection to the day.

Such, then, is the higher claim which I advance for our copy of the Missal of St Augustine's Abbey at Canterbury. I believe, that is to say, that it exhibits to us a late and hitherto unsuspected recension by St Gregory himself of the verbal text of the Gregorian Sacramentary.

The task I now assign myself is easy enough of statement; it is that of examining the several instances in which the verbal text of our volume differs from that of the editions hitherto printed, or, at any rate, from that of so many of them as on such and such occasions agree with it in presenting to us such and such an Oratio, Secreta, Postcommunion, or other constituent. I shall deal, first, with those that occur in masses of Gregorian compilation; then, with those that occur in masses which would seem to have been compiled before the time of Gregory the Great, but re-edited by him; and, lastly, with those found in masses of post-Gregorian compilation.

[1] See Cocquelines, Bullarium Romanum (*s.a.* 1570), IV. 116.

The questions for us to answer, as each pair of rival readings comes in its turn under review, will be:—If one of these be prae-Gregorian, which is it? If both be Gregorian, which is the earlier and which the later? And, should neither of these questions elicit a satisfactory answer, there will yet remain a third; namely, If one of these readings be post-Gregorian, which is it?

Let me, then, begin with a group in respect of which an answer to the first of our three possible queries is afforded us by the pages of the Verona codex. These instances are sufficient in number, for there are thirteen of them, to bring clearly into view the subject of the authenticity of the Canterbury text, and of its claim to represent the maturer judgment of St Gregory.

The first of them occurs at fol. 11 *v.*, lin. 7, in the Postcommunion of the midnight mass of the Nativity,—'Da nobis q. d. deus noster ut qui natiuitatem d. n. i. c. nos frequentare gaudemus dignis conuersationibus ad eius mereamur *peruenire* consortium.' The contesting 'pertinere' would seem in some of the texts to have been changed by a specious post-Gregorian effort into 'pertingere'; but 'pertinere' is a genuine prae-Gregorian reading, for the Verona book (XL. i.) exhibits the prayer word for word as it stands in Ménard, Muratori and Pamelius. The phrase occurs, moreover, in the same sense—that of 'to reach'—in another Christmas prayer (XL. ix.) of the same collection, 'Ut ad salutaris hodiernae generationis exordium pertinere mereamur,' &c., and also in the two following:—'Respice...et ad tuam misericordiam pertinentes...sustenta' (XVIII. xxxi.)—and, 'Supplices te rogamus...ut...ad uitam pertineamus aeternam[1]' (XVIII. ix.). On the other hand, I do not think that the Verona book acknowledges the usual meaning of 'pertinere' in more than one place (XLIII. iv.)—'agnoscentes ad magnum pietatis tuae pertinere consilium.'

I need scarcely say that, as an editorial remedy of some supposed accident to the text, nothing could have been more commendable than 'pertingere'; or that, as an authentic substitution of an usitate word for an obsolete, or of a better word for a worse, nothing could be more felicitous than 'peruenire,' for it has the same rhythmic value and the same textual measurement as the vocable it replaces. But, in the estimate of St Gregory, 'pertinere' cannot have been regarded as the mutilated relic of 'pertingere,' for he must have known it to be genuine. Are we then to regard 'peruenire' as a substitution of his own? Is

[1] Curiously enough, the Ballerini have in this particular place been ill-advised enough to substitute 'pertingamus' for 'pertineamus.'

there reason to believe that 'pertinere' was a word he would be likely to discard, and 'peruenire' a word he would be likely to put in its place? Or, considerations of likelihood being set aside, was there anything in 'peruenire' to claim his choice in preference whether to 'pertinere' or to 'pertingere'?

In the hope of elucidating this and some other like enquiries, I have made a careful examination of St Gregory's latinity in one of the most voluminous of his treatises, the 'Moralia in Librum Iob.' None of his works could be more profitably consulted with such a view; for it is multifarious as well as prolix, and is composed in some parts in a literary style, in others in a colloquial[1]. With regard, then, to his use of 'pertinere,' 'peruenire' and 'pertingere,' I find as follows:—

He never from end to end of the 'Moralia' employs 'pertinere ad' in the sense of 'to attain to,' 'to arrive at,' and the like.

But, on the other hand, apart from an occasional employment of the impersonal 'pertingitur,' he makes frequent use of 'peruenire' and 'pertingere.' If I could feel quite certain that my own *index uerborum* was complete, I should say that he uses one word as often as the other in the sense of 'to arrive'; but there can be no doubt that where he is careful to observe a difference of meaning he uses 'pertingere' for the attainment of a forbidden or improper, and 'peruenire' for that of a lawful and proper, end; or else that he throws more of effort and endeavour into the former than the latter word, making 'pertingere ad' mean 'to succeed in reaching,' and 'peruenire ad' 'to reach.' When, for example, he speaks of the wicked man who hopes, but in vain, for a long life, he says (Moralia, XII. lii.), 'ad illud tempus *peruenire* non ualet quod expectat'; employing thus the very verb used by him of those who gain their wish,—'Plerumque enim quosdam cernimus et peruerse agere, et usque ad senectutem ultimam *peruenire*.' But, of the joys of heaven, which are to be gained, not by passive expectancy, but by active effort, he says (ib. IX. xxvii.), 'tandiu necesse est ut quisque se afficiat quousque ad...aeterna gaudia *pertingat*.' The difference of use, if sometimes slight, is always unmistakeable, so unmistakeable, indeed, as to assure me that if, of the three competing forms of the Postcommunion we are considering, there be one which, in virtue of the evidence of style, can claim to shew trace of the

[1] See a passage, too long for transcription, in his *Epistola missoria* prefixed to the work, 'Unde mox eisdem coram...subtilius emendari uoluerunt.'

revising pen of Gregory the Great, it is the form peculiar to the Corpus MS.[1]

I said just now that Ménard, Muratori and Pamelius are in exact verbal agreement with the Verona book. They are as regards the Postcommunion itself, but not as regards the conclusion appended to it. In this, as in many places, the Verona book adds 'Per' to a prayer which would more appropriately end with 'Qui tecum.' I shall revert to the subject on a later page.

In the second instance, at fol. 14, lin. 5, the very slightness of the difference between the readings seems to lend importance to it. One form of the Secreta for Holy Innocents' Day is 'Sanctorum tuorum domine pia non desit oratio, quae et munera nostra tibi conciliet et tuam nobis indulgentiam semper optineat'; the other differs from it by the mere absence of 'tibi.' The balance of the fuller form is so exquisitely perfect that it is hard to believe that scribes, however indolent, could have failed to notice and, noticing, to respect it, had it been the older reading. The shorter form, however, is that not only of all previously edited MSS., but, before them, of the Verona book itself (XXIII. vi.).

At fol. 15, lin. 9 the words 'per intercessionem...Mariae' bring the Secreta so admirably into harmony with the other two constituents of the mass 'de Sancta Maria,' that it is hard to regard its absence from other MSS. as the result of an omission of words originally inherent to it. That it is an imported improvement would seem to be certain from the fact that it is not in the Verona text (XXXII. iii.).

The fourth instance occurs at fol. 21, lin. 15, in the Secreta for the Saturday after Ash-Wednesday. In the Verona book (XLIII. ii.) it reads thus:—'Suscipe Domine sacrificium cuius te uoluisti dignanter immolatione placari, et praesta, quaesumus, ut huius operatione mundati beneplacitum tibi nostrae mentis offeramus affectum.' The 'et' before 'praesta' would seem to have disappeared at an earlier revision. But if it be true that in the first of the prayers we have been considering Gregory replaced 'pertinere' at his leisure, and at a comparatively late date, by a word of equivalent measurement, it may also be the fact that it was not upon a first review of the 'Suscipe Domine sacrificium' that he replaced 'offeramus affectum' by a phrase of equal textual content but of higher grammatical merit. For, suitable as 'offeramus affectum' might be in a Postcommunion, there can be no doubt that the

[1] The references in Migne are LXXV. 596 C, 598 C, 598 D, 674 C, 808 B, 882 B, 919 A, 922 B, 953 B, 978 A, 1013 D, 1046 B, 1067 A, 1113 C, 1116 B; LXXVI. 31 C, 169 C, 237 D, 428 B, 429 C, 519 B, 528 C, 612 B, 614 A, 735 B, 735 C, 886 C, 973 A, 1035 A. See also 1213 A.

phrase 'seruitium offeramus' is one proper to a prayer so specifically sacrificial in scope and purpose as a Secreta. In the present instance it is peculiarly appropriate, for it accords with the 'seruitio celebramus' of the Oratio and the 'seruite Domino' of the Communion. But these are not its chief recommendations.—

I need scarcely remind the reader that the present prayer differs from most of its kind, in comprising, not a protasis and apodosis, but two distinct petitions; and I apprehend that, if a latinist could have had any fault to find with 'offeramus affectum,' it was that it threw the second petition out of parallel with the first. The 'suscipe' and the 'dignanter placari' of the first had their counterpart in 'offeramus' and 'beneplacitum.' The grammatical perfection of the prayer, therefore, required a proper correlative to 'sacrificium,' and this has been provided by the substitution of 'seruitium,' for 'affectum[1].'

The fifth is a very curious instance. It occurs, at the first line of fol. 31, in the Postcommunion for the day before Passion Sunday:—'Tua nos q. d. sancta purificent et operatione sua nos tibi reddant acceptos.' D'Azevedo finds 'operatione sua tibi placitos esse perficiant' and this is the reading of the Pio-Clementine Missal; but Da Rocca, Ménard and Pamelius find no 'tibi' and place the other words in a different order, thus,—'operatione sua perficiant esse placitos.' Gerbert, however, has 'operatione sua perficiant esse placatos[2].' Muratori finds a reading in which we may, perhaps, detect the work of an editor who, assuming that 'placitos' was right, resolved to make it govern something, and with awkward cleverness turned 'operatione sua' into 'operationi suae'; thus,—'operationi suae perficiant esse placitos.'

As to the 'operatione sua' there can, I think, be no question, and I am strongly inclined to believe that the genuine reading of the phrase as found occurring in previous editions is that given by Da Rocca, Ménard and Pamelius,—'operatione sua perficiant esse placitos.'

But on turning to the Verona book (XXIX. xii.) I find no 'operatione sua,' but 'operationes suae'; no 'perficiant esse placitos,' but 'perficiant nos pacatos,' the whole prayer reading thus:—'Tua nos quaesumus Domine sancta purificent et operationes suae perficiant nos pacatos.' Now, this form of the prayer is prae-Gregorian; and, if it be the form upon which St Gregory worked, then, surely, the first peculiarity in it for him to notice, was the change of subject from 'sancta' to 'operationes'; and the second, the repetition of the object, 'nos.' Both these

[1] A parallel to this will be found at fol. 36, lin. 2.

[2] 'Monumenta Veteris Liturgiae Alemannicae,' vol. II. p. 58.

peculiarities, however, are made to disappear (I still suppose Gregory to have worked on the form presented by the Verona book) by the substitution of 'operatione sua' and 'perficiant esse placitos' for 'operationes suae' and 'perficiant nos pacatos.'

My own belief, then, is that 'operatione sua perficiant esse placitos' is a correction made by Gregory himself of 'operationes suae perficiant nos pacatos,' and that—ill satisfied, after all, to let the ungainly 'perficiant' disfigure his page—he replaced it on a later review by the reading in our text.

It cannot, I think, be an accidental circumstance that all three readings are of the same textual value, each of them comprising thirty-five letters.

The imperfect construction 'perficiant esse placitos' would afford sufficient reason for the change to the Canterbury form, for the absence of 'tibi' was a grave defect. The equivalent measurement of our reading and its very boldness give us a double presumption that the change was made by Gregory himself; for the utmost that any one but he would have been likely to attempt would have been, I should suppose, to smuggle in a harmless necessary 'tibi[1].'

It may be objected that if the Corpus text has introduced a necessary 'tibi' it has also brought back a needless 'nos.' I hope to give due consideration to the fact in a later chapter.

The sixth of our present group of instances occurs at fol. 31 *v.*, lin. 17, in the Secreta for the Tuesday after Passion Sunday, the prae-Gregorian form of which, as found in the Verona book (XVIII. xiii.), is singularly ungraceful—'Hostias tibi, Domine, deferimus immolandas, qui temporali consolatione significas ut promissa non desperemus aeterna.'

Now, nothing could be imagined more felicitous than the change found in the Corpus MS., nothing more masterly than its conversion of 'qui temporali consolatione significas' into 'quae temporalem consolationem significant.' The meaning is clear—We dedicate to thee this strengthening bread, this gladdening wine; they are the symbols of earthly consolation; may we thus lay all the surer hold upon the heavenly joys laid up in store for us. But it is hard to believe that the man who could make so brilliant an emendation of so troublesome a text could not have

[1] It may be that even this would be thought to require the express authority of prae-Gregorian precedent by anyone who might be inclined to make the change. The changed order of D'Azevedo's 'placitos esse perficiant' as well as his 'tibi' would seem to have been suggested by the following Preface in the Verona book (XXIX. xviii.):—'Vere dignum. Referentes gratias et precantes ut, tibi nos placitos esse perficiens, quibus succurris indignis propitieris acceptis. Per.'

made it by a single effort; and yet, most of the published MSS. put the verb of the relative clause into the optative mood, reading 'significent,' not 'significant'; whilst others, resenting such a word in such a connexion, replace it by 'laetificent' or by 'nobis impendant,' the latter variant being accompanied by the conversion of 'quae' into 'quaesumus[1].'

The simplest explanation of all this is, I think, the true one; that Gregory's amanuensis, or Gregory himself, or Gregory's first copyist, accustomed to the optative mood in Secretae, unthinkingly wrote 'significent' for 'significant'; and that our 'significant' is the correction of a mere inadvertence.

The seventh instance, at fol. 34 *v.*, lin. 16, is the grammatical converse of that just considered, for the Corpus MS. stands alone when on the Wednesday in Holy-week it reads 'sint,' not 'sunt,' in the following Secreta:—'Purifica nos misericors deus, ut aecclesiae tuae preces quae tibi gratae sint pia munera deferentes fiant expiatis mentibus gratiores.' It is true that on the Thursday after the Fourth Sunday in Lent it has 'sunt' not 'sint'; but the explanation is not far to seek. The Thursday masses in Lent, being of post-Gregorian compilation, were taken to Canterbury in the dress current in the place where they were compiled or copied, and were incorporated into the sacramentary of St Augustine's Abbey without alteration.

Now, although it might be rash to call 'sunt' an absolutely inadmissible reading in the present connexion, there can be no doubt that theologians would prefer 'sint,' and that 'sint' is entirely in accordance with the ἦθος of this class of prayers. Indeed, I doubt whether in the whole of the vast and multitudinous collection contained in the Verona book there be another Secreta besides the present which makes the faithful declare their petitions to be acceptable to God, even when recommended to Him by the accompaniment of the 'pia munera[2].' And, certainly, if St Gregory may be thought to have exchanged either of the two words for the other, we cannot doubt that what he found was 'sunt' and what he left was 'sint.' But 'sunt,' as I have just intimated, is the reading of the Verona book, which (XXIX. iii.) gives us the same text as do editions prior to the present; with the exception of 'sacra munera' for 'pia munera,' but with 'pia munera' suggested as an alternative.

The eighth instance, at fol. 52, lin. 4, like the fifth and sixth, is one whose history can, I think, be traced by travelling from Verona to

[1] See Ménard and Da Rocca *in loco*.

[2] Take the following at haphazard 'Tanto placabiles quaesumus domine nostrae *sint* hostiae quanto sanctorum martyrum tuorum...tibi grata sunt merita' (XXIII. ii.).

Rome and from Rome to Canterbury. No one who, uniting in himself the qualifications of theologian, scholar and critic, might happen to examine three competing phrases like the following would fail to suspect that the order in which I here place them is not their true chronological sequence:—'Filius tuus unitam sibi nostrae fragilitatis substantiam in gloriae tuae dextera collocauit,' 'Filius tuus unitam sibi fragilitatis nostrae substantiam in g. t. d. c.,' 'Filius tuus unitum sibi hominem nostrae substantiae in g. t. d. c.' His theological instincts would clamour against the third of them; and, having set it first in order of time, he would soon surmise the proper relative places of the other two:—

UNITUMSIBIHOMINEMNOSTRAESUBSTANTIAE
UNITAMSIBIFRAGILITATISNOSTRAESUBSTANTIAM
UNITAMSIBINOSTRAEFRAGILITATISSUBSTANTIAM

Even in the middle of a line it would be no hard thing to fit an uncial 'fragilitatis' into the space occupied at first by an uncial 'hominem,' and that without any undue crowding; whilst the change of 'fragilitatis nostrae' into 'nostrae fragilitatis,' so as to place 'sibi' and 'nostrae' side by side, would be the exquisite improvement of a later review, perhaps of a fresh transcription[1]. So we reason *a priori*; nor are we wrong. The Verona book (IX. vi.) gives the Communicantes for Ascension-Day with the remarkable reading 'unitum sibi hominem nostrae substantiae[2],' the Gregorian texts hitherto printed have the next best reading; ours is the best of all.

Here, then, as in so many other instances, we are, I think, justified in saying, that of two rival readings set against the prae-Gregorian lection ours is in all probability the later, as it is in all certainty the better.

The ninth typical instance, at fol. 54 *v.*, lin. 11, resembles the first in that the authorized Roman Missal agrees with the Corpus MS. as against other editions. But I think it in a high degree likely that its 'efficiat' is an editorial substitution, and that the authentic reading of the parent manuscripts of the Roman Missal was 'perficiat.'

All the constituents of our mass for the Tuesday in Whitsun-week are represented in the Verona fragment:—'Adsit nobis d. q. uirtus spiritus sancti quae et corda nostra clementer expurget et ab omnibus tueatur aduersis [in place of the Veronese *inimicis*] per...eiusdem [only 'Per' in Verona book].

[1] Compare the transposed 'offeramus' in instance IV of the present group.

[2] Compare with this the primitive reading of a clause of the Te Deum,—'Tu ad liberandum mundum suscepisti hominem.'

'Purificet nos q. d. muneris praesentis oblatio et dignos sacra participatione efficiat [in place of the Veronese *perficiat*] per.

'Mentes nostras q. d. spiritus sanctus diuinis reparet [in place of the Veronese *praeparet*] sacramentis, quia ipse est remissio omnium peccatorum: per...in unitate eiusdem. [The Verona conclusion is 'Per' only[1].]

The correction of the second constituent would seem to have been allowed to wait until a late recension, because it was less urgently required than that of the other two. As a fact, and for whatever reason, the 'efficiat' at fol. 54 *v.*, lin. 11 would seem to have replaced 'perficiat' in the course of the recension which at fol. 31, lin. 1 substituted 'reddant' for 'perficiant[2].'

The tenth and eleventh instances in the present group occur, at fol. 55 *v.*, lin. 7 and lin. 8, in the Postcommunion for the Friday in Whitsun-week, a prayer which the Verona book (XVIII. xxxii.) reads thus,—'Sumpsimus, Domine, sacri dona mysterii, humiliter deprecantes ut quae in tui commemoratione nos facere praecepisti in nostrae proficiant infirmitatis auxilium. Per.'

Perhaps the first thing to arrest our attention here is the false ending 'Per.' Nothing is more usual in the Verona book than this conclusion in the case of prayers addressed to the Second Person of the Godhead; and a strong argument in favour of the view that previous editions to the present one represent the text of a comparatively early recension may, I think, be drawn from the fact that such an error should have blemished the MSS. copied by Muratori, Pamelius, Ménard and Da Rocca. D'Azevedo's is the only book which in place of 'per dominum' gives us a tolerable but unsupported 'qui uiuis'; but the presence of 'per dominum' in the others, and the identity of this with the conclusion in the Verona book, dispose me to think that D'Azevedo's reading may be a post-Gregorian correction of an error which the merest scribe would easily be forgiven for wishing to remedy, and that 'per dominum' is the only authentic rival of our 'qui cum patre.'

Similarly, although both D'Azevedo, Ménard and Da Rocca find 'in tui commemorationem,' not 'in tui commemoratione,' it may well be that their exhibition, in contrast to Pamelius, Gerbert and Muratori, of the only tolerable form, is referable to a post-Gregorian rectification. But I cannot, giving myself the benefit of the doubt, include this instance in our present list.

[1] All three constituents are at XI. ii of the Verona book.

[2] For 'efficere' see XVIII. xv; for 'perficere' XXIX. xii, xviii of the Verona book.

Apart, however, from the phrase 'qui cum patre,' the Corpus MS. has in this prayer a peculiarity which from its very slightness recommends itself to notice. All the rest have 'in nostrae proficiant infirmitatis auxilium'; it alone has the masterly 'ad' in place of 'in.'

Although, then, it is only in two of these places that the Corpus MS. stands alone when confronted with the Verona codex and with the rival editions, yet the contrast between 'in commemoratione' (='in festo') and 'in commemorationem' (='in memoriam'), between 'proficere in auxilium,' and 'proficere ad auxilium,' between 'per,' &c. and 'qui cum patre,' &c., is so striking as to confirm the inference that, if ever there existed a book containing an authoritative and final recension of St Gregory's verbal text, that book may have been the missal of a house established by himself, but not in the first years of his pontificate.

The next instance, at fol. 63, lin. 14, does not call for special notice; but it is typical of several which we are about to encounter in the sequel, where the difference between the rival readings, though slight, is far from immaterial, ours being the preferable alternative. The 'sit tibi' of previous editions is also the Verona collocation of the two words.

I now come to the last prayer of the last primitive mass of our Proprium de Tempore, the Postcommunion at the beginning of fol. 71. It is of prae-Gregorian antiquity and is found in the Verona codex (XL. vii.), where it reads thus:—'Concede nobis d. q. ut sancta tua tibi placito corde sumamus et quidquid in nostra mente uitiosum est ipsius doni medicamine curetur. Per.' Clearly, this 'ut sancta tua tibi placito corde sumamus' is out of place in a prayer designed, as the position given to the prayer in the Verona book implies, for use after the act of communion. Ménard and Da Rocca find 'Concede nobis d. q. ut quicquid in nostra mente uitiosum est sacramenti quod sumpsimus medicatione curetur'—a bold but effectual correction. Pamelius and Muratori find a remedy proposed which corrects the theological difficulty whilst doing the least possible violence to the text,—'Concede nobis d. q. ut sacramenta quae sumpsimus quicquid in nostra mente uitiosum est ipsius medicationis dono curetur,' where 'sacramenta' is an accusative absolute, 'ipsa medicatio' being the equivalent of 'sacramenta.' That the Corpus MS. improves on both of these there cannot be a question. The plural inherited from the original 'sancta tua' is converted into the singular 'sacramentum'; and the prayer becomes 'Concede nobis d. q. ut sacramentum quod sumpsimus quidquid in nostra mente uitiosum est ipsius medicationis dono curetur.'

The foregoing instances may be classified thus :—

| No. | Reference | Constituent | Mass | The Verona Book | Proto-gregorian reading [?] | Deutero-gregorian reading [?] (MS. C.C.C.C. 270) | Variants |
|---|---|---|---|---|---|---|---|
| I. | 11 *v.* (7) | Postcommunion | Christmas Day: First Mass | pertinere | agrees with Verona | peruenire | pertingere |
| II. | 14 (5) | Secreta | Holy Innocents' Day | conciliet | agrees with Verona | tibi conciliet | |
| III. | 15 (9) | Secreta | De Sancta Maria | et | agrees with Verona | et per intercessionem beatae dei genitricis Mariae | |
| IV. | 21 (15) | Secreta | Saturday after Ash-Wednesday | offeramus effectum | agrees with Verona | seruitium offeramus | |
| V. | 31 (1) | Postcommunion | Saturday after Fourth Sunday in Lent | operationes suae perficiant nos pacatos | operatione sua perficiant esse placitos | operatione sua nos tibi reddant acceptos | { operatione sua perficiant esse placatos<br>operationi suae perficiant esse placitos<br>operatione sua tibi placitos esse perficiant } |
| VI. | 31 *v.* (17) | Secreta | Tuesday after Passion-Sunday | qui temporali consolatione significas | quae temporalem consolationem significent | quae temporalem consolationem significant | { quae temporali nos consolatione laetificent<br>quaesumus temporalem consolationem nobis impendant } |
| VII. | 34 *v.* (16) | Secreta | Wednesday in Holy Week | sunt | agrees with Verona | sint | |
| VIII. | 52 (4) | Communicantes | Ascension-Day | hominem nostrae substantiae | fragilitatis nostrae substantiam | nostrae fragilitatis substantiam | |
| IX. | 54 *v.* (11) | Secreta | Tuesday in Whitsun-Week | perficiat | agrees with Verona | efficiat | |
| X. | 55 *v.* (7) | Postcommunion | Friday in Whitsun-Week | in...auxilium | agrees with Verona | ad...auxilium | |
| XI. | 55 *v.* (8) | Postcommunion | Friday in Whitsun-Week | per | agrees with Verona | qui cum patre | qui uiuis et regnas |
| XII. | 63 (14) | Secreta | Twelfth Sunday after O. of P. | sit tibi | agrees with Verona | tibi sit | |
| XIII. | 71 (2) | Postcommunion | Twenty-fifth Sunday after O. of P. | sancta tua tibi placito corde sumamus et...... ipsius doni medicamine | sacramenta quae sumpsimus......ipsius medicationis dono | sacramentum quod sumpsimus ...... ipsius medicationis dono | sacramenti quod sumpsimus medicatione |

I now turn to the instances of variation between the Corpus MS. and the editions hitherto published, in respect of which the Verona book does not supply us with a prae-Gregorian reading. Most, if not all, of them will be found to be so manifestly analogous with one or other of the typical instances just catalogued as to leave no moral doubt that the reading in the editions hitherto published is either identical with that of the now lost prae-Gregorian form, or else holds a middle place between it and the Corpus reading.

The Postcommunion for the Second Sunday in Advent, in the rewritten work at the beginning of fol. 8, gives us the first of these:—'Repleti cibo spiritualis alimonie supplices te deprecamur omnipotens deus' &c. The Roman reading is 'Repleti...supplices te domine deprecamur' &c. The changed place of 'deprecamur' is worthy of notice; an alteration made, we may reasonably presume, at the same time with the substitution of OM̄PSD̄S for DN̄E. Regarded whether in the light of style or in that of theology, one form of the prayer is as good as the other; but the curious difference between the two is that they are not of the same textual measurement, the Canterbury OM̄PSD̄S surpassing the Roman DN̄E by the value of three letters. Now, on referring to the fifth of our typical instances the reader will remember that the editor of the Canterbury text seems to have allowed himself to duplicate the word 'nos' in the Postcommunion for the day before Passion-Sunday, from no other motive than that of avoiding the disfigurement of spaced-out writing or of its alternative, a blank erasure of the value of three letters. Informed, therefore, by that instance and by others which will come to view at the proper moment, I am inclined to think that our OM̄PSD̄S in the place of DN̄E is referable to the mere technical necessity of filling up a given space with a corresponding quantity of uniform and consistent writing. Such necessity I believe to have been caused by the substitution of the immediately preceding prayer, 'Sacrificium tibi domine' &c., for one of almost but not precisely the same textual measurement, 'Placare quaesumus, domine' &c. I hope to revert to this in my remarks on the Constituent Text.

In the Secreta for the Wednesday in the third week of Advent, at fol. 9, lin. 2, we have one of a group of three prayers which, as presented to us in the Corpus MS., illustrate each other very strikingly. These three prayers are (1) the Secreta 'Ut accepta tibi sint domine oblata nostra' &c., occurring at fol. 55 *v.*, lin. 13 and at fol. 57, lin. 16; (2) the Secreta 'Accepta sit in conspectu tuo domine nostrae deuotionis oblatio' &c., occurring at fol. 75, lin. 12, at fol. 87 *v.*, lin. 2, at fol. 106,

lin. 16, and at fol. 108 *v.*, lin. 18; and (3) the Secreta 'Accepta tibi sint domine quaesumus nostra munera' &c., at fol. 9, lin. 2. Let us examine them each in its turn.

(1) In all the previously edited texts the subject of the opening clause of the first of these three prayers is not 'oblata nostra,' but 'nostra ieiunia'; and this is, certainly, the reading given by the Corpus MS. at fol. 57, lin. 16. But the principal reviser of our volume, the reviser whose handiwork is to be seen in the Canon, at fol. 47, and in one or two other places, has set a note in the margin, directing the use of another prayer. For purposes of evidence, therefore, the 'Ut accepta tibi sint' as given in that particular place is put out of court; and our attention must be confined to our text of it at fol. 55 *v.* Here, then, we note that the Corpus form of the prayer is in contrast with that exhibited by previous editions. They make the ember-fast, it makes the proper oblation of bread and wine, the subject of the opening clause.

I need scarcely observe that 'oblata nostra' has the same textual measurement as 'nostra ieiunia,' but that the order of the words is inverted. Such a phrase as 'munera nostra' or 'nostra munera'—as in the prayer 'Accepta tibi sint'—would be out of place in the same sentence with 'munere sacramenti'; and 'nostra oblata' would offend a sensitive ear.

(2) As to the second Secreta, 'Accepta sit in conspectu tuo domine nostrae deuotionis oblatio' &c., the evidence of our book is very remarkable.

At fol. 9 *v.* the reviser has altered the transcriber's 'qui uiuis' into 'qui tecum uiuit'; at fol. 11 *v.* he has supplied an apparent omission; at fol. 27 *v.*, lin. 5, he has erased a word, and ten lines lower down transverted 'reddat nos' into 'nos reddat'; but I do not think that there is any other instance of noticeable change, whether in the Proprium de Tempore or the Proprium Sanctorum, except at fol. 87 *v.*, lin. 2 and at fol. 106, lin. 16. In these two places, however, we have one and the same correction, that of 'nostra deuotio' into 'nostrae deuotionis oblatio[1].' The reading, then, and the only reading, to which the monks of St Augustine were accustomed—such, at least, is my conviction—was, 'Accepta sit in conspectu tuo domine nostrae deuotionis oblatio.' And yet, it is not the reading of previous editions. They all say 'Accepta sit...nostra deuotio'; as though the proper subject of a Secreta might legitimately be held to consist of the Church's abstract devotion, not the concrete elements of bread and wine.

[1] These instances will recur in the next chapter.

The form known to the other editions is, unquestionably, prae-Gregorian, for it occurs word for word in the Verona book (XXIII. v.). But the longer form may also be prae-Gregorian; for the same document (XXI. v.), in a substantially identical prayer, recognizes the phrase 'nostrae seruitutis oblatio'; and, in a similar composition (at XXII. vii.), has 'sacratae plebis oblatio.' Tommasi, too, in the Secreta we are considering, and Ménard in an analogous composition (Migne, LXXVIII. 59 A) for the first Monday in Lent, have the very phrase, 'nostrae deuotionis oblatio.'

I think it, on the whole, most likely that both forms of the 'Accepta sit' are prae-Gregorian. But, however this may be, the form common to other texts is 'nostra deuotio,' that proper to the Corpus MS. is 'nostrae deuotionis oblatio.'

(3) If anything would enhance the contrast between the 'oblata nostra' of the Corpus MS. and the 'nostra ieiunia' of the editions hitherto printed, and between its 'deuotionis oblatio' and their 'deuotio'; it is the fact that in the autumn ember-week it (fol. 66 *v.*, lin. 1) and they are unanimous in their reading of a prae-Gregorian Secreta which happens to be in analogy with the forms peculiar to itself of the compositions 'Ut accepta tibi sint' and 'Accepta sit in conspectu tuo.' I refer to a Secreta which in the Verona codex (XXVII. vii.) has for its subject the eucharistic gifts of bread and wine,—'Accepta tibi sint, Domine, quaesumus nostri dona ieiunii' &c.[1]

(4) When, then, on the Wednesday in the winter ember-week I find substantially the same prayer presented to us under two competing forms, 'Accepta tibi sint d. q. nostra ieiunia' &c. and 'Accepta tibi sint d. q. nostra munera' &c., and observe that the first of these is common to other editions while the second is proper to the Corpus MS., I cannot regard the difference as accidental; I cannot believe that either form is a corruption of the other; but, rather, think 'munera' to be one of a long series of instances which go to prove that the Corpus MS. represents a recension of Pope Gregory's sacramentary posterior to the transcription of the parent text of the editions hitherto given to the world.

On the same page with the instance just considered we have the first Oratio of the mass for the Saturday in the winter ember-week:—'Deus qui conspicis quia ex nostra actione affligimur, concede propitius ut ex tua uisitatione consolemur: qui uiuis.'

[1] A similar phrase occurs in another part (XVII. i.) of the Verona book,—'Sint tibi quaesumus Domine nostri munera grata ieiunii.'

This 'qui uiuis' is in striking contrast with the 'per' and 'per dominum' of the reprints; as also is that in the re-written Oratio on fol. 8. It is hard to believe that so necessary an ending as ours can have been wilfully replaced by even the most retrograde scribe that ever lived in critic's fancy. Nor need we conjure up such people. The eleventh of our typical instances, and the frequent occurrence of the inaccuracy in the Verona book, justify the belief that 'per' had been imported direct from the prae-Gregorian repertory into Gregory's first text of his Sacramentary, both here and in the previous instance just cited from the Mass for the Third Sunday in Advent.

But, more interesting by far than these is the difference between the 'actione' of the Corpus MS. and the 'prauitate' of other copies. And here let me remark in passing that this case need not necessarily be an exception to any general rule of equivalent textual substitution; for the vowels of the second and fourth syllables of the uncial PRAVITATE may very well have been *enclavées* in the preceding consonants, thus reducing the word to the dimensions of an average vocable of seven letters. But, however this may be, the question that now concerns us is, If either of the competing words be a Gregorian substitute for the other, which of the two is it?

Now, nothing would seem to be more proper to St Gregory than the use of 'actio' in the sense of 'life' or 'conduct'; as when he says in the second chapter (§ 5) of the Preface to the 'Moralia' 'ex uita gentilium redarguitur uita sub lege positorum, atque ex actione saecularium confunditur actio religiosorum'; and again (XXXI. liv.), 'Qui tanta de tua actione locutus es, cur, audita sanctorum uita, siluisti?'

The phrase, too, 'actio nostra' is proper to St Gregory; as where he says, 'Leue quippe uidebitur quod iniuria percutimur dum in actione nostra conspicimus quia peius est quod mereremur,' and 'totam se [intentio nostra] in soliditate aeternitatis figat, ne si extra fundamentum actionis nostrae fabrica ponatur terra dehiscente soluatur[1].' But, on the other hand, I cannot in the whole course of the 'Moralia' find an instance of 'prauitas nostra.'

Of course, it does not follow hence that such a phrase as 'prauitas nostra' was impossible to St Gregory; indeed, he has allowed it to pass on one occasion into the missal (see fol. 31, lin. 11), and seems to have made it his own (see fol. 50 *v.*, lin. 14) on another. But it may well be that he saw that in it which warned him to exercise some caution in his use, or in his adoption, of it.

[1] Migne, LXXVI. 545 C, 466 A.

Even as developed and elucidated by the antiphonary, neither of the two masses to which reference has just been made as containing 'prauitas nostra' has a distinctly penitential and self-afflictive character. Hope and confidence are their key-note. There is nothing in them to oblige, or even to invite, the assumption that in the Secreta 'Haec munera...et uincula nostrae prauitatis absoluant et tuae nobis misericordiae dona concilient' the words 'uincula nostrae prauitatis' are to be understood of grievous actual sin rather than of that frailty and proneness to evil, exemption from which cannot be claimed by the best of men, though, but for it, there would be no actual sin. But, on the other hand, the mass for the Saturday in the winter ember-week speaks in unmistakeable terms of 'peccati iugum,' of 'actionis propriae culpa,' of 'flamma uitiorum'; and, in the phrase 'qui iuste pro peccatis nostris affligimur,' distinctly avers that our sins provoke the accurately gauged punishment with which we are visited in our afflictions. The 'actio nostra' of the Corpus MS. is thus in exact harmony with this 'actionis propriae culpa'; and its 'ex nostra actione affligimur' with this 'pro peccatis nostris affligimur.' But no such harmony can be discerned between expressions like 'nostra prauitas' or 'ex nostra prauitate affligimur' and the two phrases just quoted, unless or until we shall understand by 'prauitas' actual sin as distinguished from proneness to evil.

Now, there cannot be the shadow of a doubt that there was a prae-Gregorian use of 'prauitas' in the sense of actual, as distinguished from original, sin; for the Verona book (XXIX. xv.) has 'Quaesumus, omnipotens Deus, ne multitudinem nostrae prauitatis attendas, sed a peccatis abstrahe...uoluntates.' But there is no reason to believe that St Gregory attached that meaning to the word, to the exclusion of every other meaning; and the account I would suggest of the 'actione' under consideration is, that he made it take the place of 'prauitate' in order thus to elucidate the truth that we are punished for our evil conduct, and that actual sin is visited in the afflictions that befal the regenerate.

And, indeed, a comparison of the passages in which 'affligimur' occurs only serves to confirm the conjecture that (1) 'actione' is the later reading of the two, and that (2) it was made to take the place of 'prauitate' for some such reason as I have intimated:—

fol. 9, lin. 7: 'ex nostra $\left\{\begin{matrix}\text{actione}\\ \text{prauitate}\end{matrix}\right\}$ affligimur,'

fol. 9 *v.*, lin. 10: 'pro peccatis nostris affligimur,'

fol. 28 *v.*, lin. 10: 'ex merito nostrae actionis affligimur,'

fol. 34 *v.*, lin. 9: 'nostris excessibus affligimur.'

And, certainly, the conjecture is supported by the evidence of the 'Moralia.' That treatise not only proves, as I have said, that 'actio nostra' was a Gregorian phrase, but that in the vocabulary of the pontiff 'prauitas' was a word the meaning of which was in many instances to be determined only by the context[1]. Thus, in one passage we find him tracing *prauitas* to the nethermost hell; whilst in another he, by a transferred assignation, detects it in the angelic hosts of heaven:—'Sed quia Eliu de prauitate singulorum protulit, illico ad ipsum prauitatis auctorem, per quem unumquodque malum oboritur, mentis oculus deflectit' (XXVII. xxv.); 'Prauitas ergo et in angelis reperitur dum ipsos quoque qui ueritatem nuntiant nonnunquam subreptio uitae fallacis grauat' (V. xxxviii.). Sometimes he employs the word in a strictly philosophical sense, as the mere correlative opposite of *rectitudo* or *aequitas*; sometimes as the compendium of a wicked life:—'Sunt nonnulla uitia quae ostendunt in se rectitudinis speciem, sed ex prauitatis prodeunt infirmitate' (XXXII. xxii.); 'iniquus dicitur qui prauitate operis ab aequitate discordat' (XVIII. vi.); 'semper praua agere et tamen, ne opinionem prauitatis habeant, formidolose custodire' (XX. xv.). In one place he speaks of the *prauitas* of the elect as a sort of natural necessity; in another, of the *prauitas* of the wicked as a thing for torrents of tears and tempests of contrition:—'Transitorio autem uerbere affligantur electi, ut a prauitate flagella corrigant quos paterna pietas ad haereditatem seruat' (XXI. iv.); 'Quasi enim quidam turbo tempestatis est concitatus spiritus maeroris. Nam dum peccatum quisque quod fecit intelligit, dum prauitatis suae nequitiam subtiliter pensat, ...omnem in se tranquillitatem cordis penitentiae turbine deuastat' (IV. xix.). There is also a passage in which, after saying that 'tunc cor fiduciam in oratione accipit cum sibi uitae prauitas nulla contradicit,' he almost immediately asks, 'Cuius enim cor in hac corruptibili carne consistens in sinistra cogitatione non labitur?...Et tamen haec ipsa praua cogitare peccatum est'; and then distinguishes between 'praua cogitare' or 'peruersa cogitatio,' which he defines as 'peccare' and 'deesse rectitudini'—distinguishes, I say, between 'praua cogitare' and

[1] The references for 'prauitas' in Migne are LXXV. 631 D, 632 D, 641 A, 641 C, 648 A, 654 D, 719 B, 895 D, 981 D, 1034 C, 1069 C, 1070 B, 1114 C, 1132 A, 1150 B, 1151 C, 1158 B; LXXVI. 12 D, 36 A, 40 C, 43 A, 43 D, 46 C, 57 A, 115 A, 116 A, 116 C, 153 A, 159 C, 161 C, 164 C, 165 C, 167 C, 167 D, 169 C, 170 B, 193 B, 249 A, 251 D, 337 C, 392 A, 427 D, 471 B, 472 B, 641 A, 662 A, 662 B, 714 C, 764 B.

The references for 'actio' are LXXV. 519 A, 587 B, 591 A, 618 A, 621 D, 647 D, 720 B, 833 C, 935 C, D; LXXVI. 49 A, 61 A, 73 C, 111 A, 113 C, 118 B, 152 C, 156 C, 157 A, 157 C, 466 A, 484 B, 545 C, 578 B, 579 D, 628 B, 771 A, 1010 A, 1292 C.

'peruersum opus' by classing the latter among the 'peccata quae a iustis uitari possunt,' and the former among the 'nonnulla quae etiam a iustis uitari non possunt.'

But this is not all. In a passage just now quoted ('Transitorio autem' &c.) the reader will have perceived an antithesis between *prauitas* and *haereditas*. There is another (IV. xi.), in which St Gregory seems by *prauitas* to understand original sin itself, or the state of nature:—'Aurora quippe ecclesia dicitur, quae a peccatorum suorum tenebris ad lucem iustitiae permutatur—quae prauitatis pristinae tenebras deserit, et sese in noui luminis fulgorem conuertit.'

On the whole, then, we are justified in saying that the 'prauitate' in the prayer before us was, from its liability to misinterpretation, the very sort of word which we might expect an authoritative reviser like St Gregory to replace by an explicit and unmistakeable substitute such as 'actione.' A better could not have been chosen; witness the following from the sixth of the second book of the 'Homiliae in Ezechielem':—'Finem non habent flagella caelestis iustitiae, quia nec inter flagella correctae sunt actionis culpae.'

On perusing the introductory prayers of this mass in the Pio-Clementine, or any other edition of the Missal prior to our own, the reader will observe that, with the sole exception of the 'Deus qui tribus pueris,' they make explicit reference to the expected coming of the Saviour at the feast of the Nativity; and it is hard to believe that, if that particular prayer had in this particular place ever been made to include such reference, the addition would have been allowed to disappear. But, on the other hand, such addition might fairly be looked for, if anywhere, in a book claiming to exhibit the text of a late recension. Such a book is ours: and in our book is found the sort of amplification that was needed to bring the 'Deus qui tribus pueris' into harmony with the other prayers of the group to which it belongs. Our book alone, at fol. 9 *v.*, lin. 13, introduces the clause 'adueniente filio tuo domino nostro' into the apodosis of the sentence.

I think, nevertheless, that this ablative clause and also the reading, at line 18, of 'deus' instead of 'domine deus,' are instances of technical, as distinguished from literary or theological, change; and therefore, beg leave to postpone their further consideration to another chapter. They are notes of a fresh transcription; not merely proofs of a later redaction.

But, on the seventeenth line of the *verso* of fol. 9, we have a preferable reading, independent of and, as I should suppose, antecedent to the

transcription to which allusion has just been made. I refer to our 'commercia,' as against 'mysteria,' in the Secreta 'Aecclesiae tuae domine munera sanctifica, et concede ut per haec ueneranda commercia pane caelesti refici mereamur, per.' The like change of 'mysteria' into 'commercia' has been suggested, by a hand not as yet identified, in the following prayer of the Verona book (IX.),—'Exaudi nos Deus salutaris noster, quia per haec sacrosancta mysteria (commercia) in totius ecclesiae confidimus corpore faciendum quod eius praecessit in capite.' One would suppose that, in one case as in the other, 'commercia' must be the later, 'mysteria' the earlier, of the two readings; for 'commercia' is so appropriate in a Secreta which, like the present, embodies the idea of a sacred transaction between worshippers and Worshipped as to make it hard to believe that any one would think of dislodging it in favour of a less suitable substitute like 'mysteria.' This idea of a sacred transaction is developed and expressed with both brevity and clearness in another of the Verona prayers (VIII. xxiii.),—'Exercentes Domine gloriosa commercia offerimus quae dedisti ut te ipsum mereamur accipere. Per'; but with far less of theological accuracy and point than in this of ours[1].

The 'homo unigenitus refulsit deus' at fol. 11 *v.*, lin. 18, and the 'protomartyre' in the re-written Postcommunion on fol. 13, have, as compared with 'genitus' and 'martyre,' the same quality of superiority which would seem to denote a painstaking recension. It may be well to suggest that 'unigenitus refulsit Deus' has the support of a well-known variant of a passage in St John's Gospel (I. 18)—'unigenitus Deus qui est in sinu Patris.'

Our Oratio in the mass 'De Sancta Maria,' at fol. 15, lin. 2, is—'Deus qui salutis aeternae beatae Mariae uirginitate faecunda humano generi praemia praestitisti, praesta quaesumus ut' &c. The alliteration 'praemia praestitisti praesta' is very striking; so, too, is the parallelism of 'praestitisti' said of a blessing in the past and 'praesta' said of a blessing in the future. I should be disinclined, therefore, to attribute 'praesta' to an error in transcription; nor can I think the rival 'tribue' a clerical error, for it is the reading of all the texts hitherto printed. If,

[1] The references for 'commercia' and 'commercium' are LV. 29 C, 37 B, 68 C, 77 A, 148 A, 149 A.

For 'ueneranda commercia' in our book see ff. 11 (13), 47 *v.* (15), 78 *v.* (9).

Compare also the 'Grata tibi sint Domine munera' and the 'Conseruent nos quaesumus Domine munera tua' in the Secreta and Postcommunion, respectively, of one and the same Mass in Ménard (LXXVIII. 192 D, 193 A).

then, both words be authentic, the question arises, Which, if either, of them represents St Gregory's later pen or maturer choice? Theology is not, I should say, affected by either word; and, as to grammar, all that can be fairly said is, that 'praesta' invites the subjunctive mood, and 'tribue' either the subjunctive or the infinitive. But, on turning to St Gregory's Homilies in search of material for the application of the only test left me—his own devotional use—I find serviceable information. In one instance he employs 'concedere,' but with an accusative,—'Ipse nobis gaudia desiderata concedat qui nobis aeternae pacis remedia contulit, Jesus Christus Dominus noster qui uiuit et regnat' &c. In seven he employs 'praestare,' e.g. 'Deus qui nos pastores in populo uocare uoluisti, praesta quaesumus ut hoc quod humano ore dicimus in tuis oculis esse ualeamus. Per[1].' But, in not a single instance can I find 'tribuere.'

Our 'quod solenni celebramus officio' at fol. 16 *v.*, lin. 13 and our 'et tibi...et...nobis' at fol. 20 *v.*, lin. 19 call for no special remark. They are, no doubt, preferable to 'quae' &c. and 'tibi et' &c.

But, at fol. 22, lin. 19 we find an instance of substitution which recals our 'munera' for 'ieiunia,' our 'oblata' for 'ieiunia,' our 'actione' for 'prauitate,' our 'commercia' for 'mysteria' and our 'seruitium' for 'affectum,' and prepares us for one or two like variations in the sequel.

Other texts read the Postcommunion for the first Tuesday in Lent thus,—'Quaesumus o. d. ut illius salutaris capiamus effectum cuius per haec mysteria pignus accepimus. Per,' whilst ours has 'augmentum' for 'effectum.' Their antithesis, if expressed in English, would be *pledge and reality*; ours would be *pledge and increase*. Now, I cannot find in St Gregory's writings any intimation of his own preference as theologian and scholar; but the Verona book seems to throw some light on the idiomatic use of 'effectus,' and on the difference which a careful latinist of St Gregory's time may be held to have discerned between it and 'augmentum' as a suitable correlative to 'pignus.' In the prayer 'Sit nobis Domine reparatio' &c. (XVIII. xxx.), which occurs in our own book (fol. 62, fol. 80 *v.*), 'actio' and 'effectus' stand to each other as outward deed and inward reality. In another, 'Animae famuli tui' &c. (XXXIII. iii.), 'affectus' and 'effectus' are as the longing desire to the obtained result. In a third 'effectus,' and with it 'affectus,' has been elucidated in a manner quite to our present purpose. The case is very curious. The prayer (VIII. xvii.) as written in the first instance ran thus,

[1] The references in Migne are LXXVI. 1099 A, 1109 D, 1114 B, 1118 A, 1149 C, 1227 D, 1281 C.

'Sacris reparati mysteriis suppliciter exoramus ut...apprehendamus effectu quod celebramus affectu'; but some manipulator of the text has inserted the word 'rebus' in explanation of 'effectu,' and substituted 'actionibus' for 'affectu'; thus cancelling a false antithesis, and bringing the prayer into conformity with the 'Sit nobis' mentioned just now.

Moreover, our own book, at fol. 9, lin. 12, substitutes 'effectum' for 'affectum' in the prae-Gregorian Secreta (Verona, XLIII. iii.), 'Praesta Domine quaesumus ut...nostrae deuotionis offeramus affectum'; thus giving us no uncertain hint that with St Gregory himself the proper meaning of 'effectus' was reality, realization, and the like[1].

Proper, then, as it would be to ask that we may realize a glory of which we have just received a pledge, the phrase 'capiamus effectum' is unsuitable if employed not of glory, but of grace; for the grace we have bears to the grace we crave the relation of *earnest* to *increase*, not the relation of *pledge* to *reality*.

If this be so, it would seem to follow that the only way in which the form hitherto current of this Postcommunion can be made to yield a satisfactory sense, is to suppose 'effectus' to mean, not, as in the Verona book and in the estimate of Gregory and his contemporaries it seems to have meant, realization or intimate fact, but fulness or increase. And this is, precisely, the meaning imported into the prayer by the Corpus reading, 'augmentum.'

The instance of inverted verbal order at fol. 23, lin. 8 calls for no notice in this place.

At fol. 25, lin. 8 we read 'Hostias d. quas tibi offerimus propitius suscipe'; but other editions have 'respice' instead of the true correlative of 'offerimus.' In other places, however, as on the feasts of St Agnes and St Laurence, they have 'suscipe'; and I suspect that all that can here be claimed for our book is the negative credit of a correct reading as against a clerical error in the MSS. hitherto published, or their prototype. The error may perhaps be referable to the 'propitius respice' of the prayer immediately preceding.

The like must be said of our 'A cunctis nos d. reatibus...absolue' at fol. 26 *v.*, lin. 14, as against the very remarkable 'Cunctis' &c. of other editions. But the culprit in this instance was not, I should suppose, a scribe, but a rubricator; the rubricator, perhaps, of the prae-Gregorian repertory known to us through the Verona manuscript, perhaps of an excerpt from it, perhaps of Pope Gregory's own earlier working copies of the sacramentary.

[1] See some like instances in the general list in the next chapter.

The 'Hostia haec' at fol. 26 *v.*, lin. 1 does not call for special remark. But at fol. 25, lin. 16 we have another instance of the care taken in our book to give their proper endings to prayers addressed to the Second and Third Persons of the Holy Trinity. One would suppose that the proper 'in unitate eiusdem' had not had a place in the prae-Gregorian prayer.

This addition may, just possibly, have suggested, as I hope to shew in another chapter, the very interesting suppression, at fol. 25 *v.*, lin. 18, of the word 'aeternae' in the Postcommunion for the Friday after the Second Sunday in Lent. The motive for the suppression of the adjective in such a phrase as 'accepto pignere salutis aeternae' must, I think, have been that which at fol. 22, lin. 19 made 'augmentum' instead of 'effectum' the correlative of 'pignus' in the phrase 'salutaris pignus'; the fact that the salvation of which the divine mysteries convey the earnest is a salvation that begins in this life, not in the next—an idea categorically expressed both in the Communio and in the Super Populum of the present mass, 'Tu Domine seruabis nos...a generatione hac in aeternum,' 'Da q. d. populo tuo salutem mentis et corporis ut bonis operibus inherendo' &c.[1]

This is the only instance in which a noticeable word has been boldly dropped by the editor of the parent text of our volume; and our transcriber, to whom the received verbal text of the prayers of the mass was, no doubt, perfectly familiar, would seem by reason of the fact to have been betrayed into the very sort of inadvertence traces of which are found at fol. 14 *v.*, fol. 17, fol. 17 *v.*, fol. 18, and fol. 70 *v.* Puzzled at encountering 'pignere salutis' instead of 'pignere salutis aeternae,' he all unconsciously wrote nothing but 'pignere,' leaving it to a reviser to interlineate the missing word.

[1] But where there is no such word as 'pignus,' and therefore no possibility of conflict between two such different ideas as that of 'pignus' in the sense of instalment of something begun in this life and that of 'pignus' in the sense of pledge of something to be begun when time is over, the phrase 'salutis aeternae' is more than welcome in our book. Witness the Oratio for St John the Baptist's Day (fol. 96 *v.* lin. 8), where for the prae-Gregorian 'salutis et pacis' we read 'salutis aeternae.'

I need not remind the reader that the 'uitam aeternam' of one of the Creeds has its equivalent in the 'uitam uenturi saeculi' of another. The following quotation from the Verona book (VIII. xlii.) illustrates 'aeternitas' in the sense, not of something beginning now and continued *ad infinitum*, or of something beginning at any other time and continued *ad infinitum*, but of something proper to the next world, something proper to the life to come:—'Pugnauit enim...contra profanitatem...gloriosa confessio; contra irrationabilem saeuitiam persequentium sapiens sanctaque patientia; contra illecebras temporales spes caelestium praemiorum; contra uitae praesentis affectum uenturae salutis aeternitas.'

It may have been at the same sitting with the dropped 'salutis' that the writer of the Corpus MS. committed the two textual blunders which are to be found on fol. 27 *v.* At the fifteenth line he wrote 'reddat nos'; but the principal reviser, whose work we know by the colour of his ink and his delicate firmness of touch, has been careful to correct the reading to 'nos reddat.' And on the fifth line the reviser has with like vigilance cancelled 'nos' in the phrase 'ab omnibus nos defende periculis,' although the word is to be found in all previously printed copies of the Gregorian mass for the Wednesday in the third week of Advent[1]. This careful suppression is proof of the scrupulous pains taken by the monks of St Augustine's to adhere to their own *textus classicus.* Regard being had to the respective merits of the two readings, and to the gist of the evidence, we shall be safe in thinking that the shorter form is the later of the two.

Curiously enough—and the fact may serve to explain the phenomenon of two clerical errors in such close proximity—our book has on fol. 27 *v.* no fewer than three readings proper to itself in the short space of five lines. The first is that just noted, 'defende' for 'nos defende.' The second is on the very next line, 'Sanctificet nos d. qua pasti sumus mensae caelestis libatio,' &c., where for 'libatio' Gerbert in one of his MSS. finds 'sancta libatio,' but where Ménard, Muratori, Pamelius, D'Azevedo and Da Rocca for 'mensae caelestis libatio' give simply 'mensa caelestis.' The third shall be noticed presently.

The resemblance to the Corpus reading of that given by Gerbert is very curious. I strongly suspect that in this place the *codex gelasianus* had (as we often find in the Verona book) two alternative readings of equal textual measurement, the earlier being the bold and unusual 'mensa caelestis,' the later being 'sancta libatio,' and that 'mensae caelestis sancta libatio' is a mere amalgam of the two; but, that our book exhibits a skilful adaptation made by an authoritative editor, who, satisfied with styling the banquet a heavenly one, had no mind to burden 'libatio' with a characterizing adjective of slight cumulative value. But, whatever the motive of the change, and by whomsoever made, the reading of the Corpus MS. is a reading peculiar to itself; and I venture to declare it the best of the three. It certainly is supported by the unburdened 'uirtus' of the prae-Gregorian 'caelestis mensae uirtus' occurring at fol. 50 *v.*, line 7[2].

[1] Our form, however, occurs in the 'Missa pro Navigantibus' of Pamelius (II. 442) and Muratori (II. 199). See also Muratori I. 107 for the so-called Gelasian reading.

[2] See the Verona book, XVIII. xxii. (LV. 76 A).

At fol. 27 *v.*, lin. 11, and, again, at fol. 33, lin. 7, our 'famulemur,' as contrasted with 'seruiamus,' gives a new version of the prayer 'Concede q. o. d. ut qui protectionis tuae' &c., and brings it into beautiful and striking conformity with the analogous 'Protector noster aspice Deus' at fol. 23 *v.*, lin. 7.

It is when dealing with a composition like the latter that one most keenly regrets the loss of a portion of the Verona book. Were that document complete, we should know whether its 'Protector noster' ended with 'famulemur' or with 'seruiamus'; for it certainly is a remarkable fact that, although the extant portion of the precious codex exhibits two instances of 'libera mente seruire,' it has none of 'libera mente famulari.' If, then, 'libera mente famulari' were found to be a phrase foreign to the whole of the Verona document, we might argue that Gregory the Great had recourse to it in the 'Protector noster' at an early stage of his editorial labours, because in his view 'libera mente seruire' was too harshly paradoxical for the conditions of a legitimate antithesis; and, we might further argue that, although 'liberati...seruiamus' did not offend his taste as a latinist, he may yet, on making a later review of the prayer 'Concede q. o. d.,' have seen theological reasons for preferring 'liberati...famulemur.' It, certainly, is curious that both the 'Protector noster' and the 'Concede quaesumus' comprise the three ideas of protection, freedom and service; but that the text of our book is the only text which effects the complete parallelism of the two prayers by setting over against the 'protector...libera...famulemur' of the one the 'protectionis...liberati...famulemur' of the other[1].

Taking leave, however, of ineffectual regrets like these, let us enquire which, if either, of the two words 'seruire' and 'famulari' has the support of prae-Gregorian usage, so far as that usage is cognizable by us; and, then, which of them, if either, may be said to represent the mature and ultimate choice of Gregory the Great, as Gregory the Great in his character of latinist and theologian is revealed to us in the 'Moralia.'

The evidence of the Verona book as to the prae-Gregorian use of 'famulari' and 'seruire,' and of their cognate substantives, is very interesting.

Notwithstanding the abundant precedent for the use of 'seruus' to be found in Holy Scripture ('liberati a peccato serui autem facti Deo,' Rom. vi. 22; 'Domino Christo seruite,' Col. iii. 24; &c., &c.) there is not,

[1] For a like case of multiple parallelism see below p. lxxi.

I believe, a single instance of its employment to be found in the Verona fragment[1]; but, on the other hand, 'famulus' occurs so frequently, whether used of clergy or of laity, as to be the merest commonplace in the document.

Nevertheless, by the strangest of seeming contrarieties, 'seruitus' is of very frequent, 'famulatus' of very rare, occurrence in the Verona book. The former I find thirty times, the latter thrice; and even these three instances would seem to prove that only a grammatical exigency was supposed to justify the employment of the word. Thus, in one of them we have 'detulit famulatum...et...debitam reddidit seruitutem' (XIII. ii.), and, in another, 'munera nostrae seruitutis...acceptum tibi nostrum quaesumus famulatum...efficiant' (XVIII. xvii.), as though, but for the danger of tautology, the author or authors would not have had recourse to the less usual word; whilst the 'sacerdotalem subire famulatum' of the third instance (XXIX. i.) is explained and justified by the 'famulus ac sacerdos' of its context.

Thus, the prae-Gregorian precedent, in regard of liturgical usage, is to employ 'seruitus' freely, but 'famulatus' very sparingly indeed, and only, as it were, under compulsion; but, on the other hand, to make liberal use of 'famulus,' and very slight use, if indeed any at all, of 'seruus.' It may be well to add that 'seruitus' is used of the service of priests, of that of laymen, and of that of both indiscriminately; and also that the abstract 'seruitus nostra' is very often made to mean the concrete 'we thy servants,' or 'we thy servant.'

But, when we pass from nouns to the verbs 'famulari' and 'seruire,' we find no marked preference for either of them; the instances of 'seruire' being slightly, but only slightly, in excess of the instances of 'famulari.' Indeed, if we except a case of 'seruientes' where 'famulantes' would have been forbidden by the context (XLII. i.), the numbers on either side may fairly be regarded as equal.

It is, however, worthy of note that, although, in so much as survives of the Verona book, we find the phrases 'libera mente seruire' and 'libera seruitus,' there are no such qualifications to be found of 'famulari' and 'famulatus' (VIII. xix., VIII. xxxviii., XXVII. iii.). And, indeed, it would seem as if in two places care had been taken to make it clear

[1] On the contrary, our own volume has 'seruorum' at fol. 25, lin. 14 in the prayer 'Deus innocentiae restitutor'; and on referring to Mr Wilson's most useful 'Index to Roman Sacramentaries' I find that in this, and a very similar prayer, 'famulorum' is the so-called Gelasian word in the sole instance of occurrence, and 'seruorum' the Gregorian word in all the three instances of occurrence.

that 'libera seruitus' and 'libera mente seruire' were understood to be the proper equivalents of an unqualified 'famulatus' and an unqualified 'famulari.' Perhaps, therefore, it would be safe to say that, since 'libera' is the accompanying adjective of 'mente' in the prayer 'Protector noster' on fol. 23 *v.*, the prae-Gregorian texts may have concluded with 'seruiamus,' and that the unchallenged 'famulemur' found in Ménard, Pamelius and other editors is an early substitution of St Gregory's for 'seruiamus[1].'

Turning, however, to the 'Concede quaesumus' on fol. 27 *v.*, let us enquire whether St Gregory, finding such a phrase as 'ut...liberati... seruiamus,' would have been likely to replace it by 'ut...liberati...famulemur.' For the answer to this question I without further delay consult the 'Moralia.'

Now, it is clear that, although the author of the 'Moralia' can employ both 'seruus' and 'famulus' (XXI. xiii.) in one and the same connexion, he takes care to make 'famulus,' not 'seruus,' the correlative of 'uerus Dominus.' Similarly, although he can call the devil himself (XXXIII. xiv.) the 'seruus' and the 'sempiternus seruus' of God, he is mindful not to style him the 'famulus' of God. On the other hand, although (VIII. viii.) the elect are in this life subject to the 'seruitus corruptionis,' Gregory the Great takes care, and presumably for that very reason, to call them not 'serui,' but 'famuli Dei' and 'filii Dei':—'nunc in Dei filiis de libertate nihil ostenditur...tunc in Dei famulis de seruitute nihil apparebit.'

But, when we enquire into his use of 'seruire' and 'famulari' we find in him none of that complacency for the former word which had been displayed by the elder liturgists. He does, indeed, in one place (IX. xli.) write 'ex amore seruire,' but only because (as it would seem) he has a grammatical justification for the phrase—'obsequia Deo non reddimus si ex timore mandatis illius et non potius ex amore seruimus,' 'ex timore...et...ex amore seruire' being a happy zeugma for 'ex timore seruire...et...ex amore famulari.' But, whilst he employs (XXXIII. v.) 'inseruire' and 'familiarius obsequi' of the service of the wicked to a wicked lord, and 'familiarius seruire' (XXXIII. i.) in a like sense, his usual word for the homage of the good to the All-good is 'famulari.' The reason of this would seem to be his resolve never to forget that the true service of God is the service of a willing obedience and devotion.

[1] The references for 'seruire' in Migne's reprint of the Verona book are LV. 27 B, 34 C, 79 C, 113 A, 121 A, 134 A, 134 A, 135 D, 152 A; and for 'famulari,' 23 A, 34 B, 34 C, 76 B, 106 D, 113 C, 126 A, 127 D.

Thus, in one place (IX. xvi.) he contrasts 'famulantes interius' with 'quasi aduersantes exterius,' and in another (VI. xviii.) 'deuote famulari' with 'nolens seruire'; whilst in a third (XXXI. vii.) he speaks of kings who 'Deo deuotione famulantur.'

Furthermore, and as indicating a distinction of another sort, there are passages which prove that, whether the object of the homage be good or bad, Gregory's choice of the verb for expressing it is guided by the spontaneity or the unwillingness which characterize those who pay it. Thus, he says of the soul that is thought to be serving God but is serving devils (V. xxxi.), 'ut...quo remota ab externis actionibus seruire Deo creditur, eo magis eorum tyrannidi illicita cogitando famuletur'; and there is a passage (V. xlv.) in which, with an admirable subjectivity of logical analysis, he uses 'famulari' of anger so long as it owns the control of reason, and 'seruire' of the same emotion when it disdains to do so:—'tunc enim robustius contra uitia erigitur cum subdita rationi famulatur; nam si immoderata mentem uicerit rationi protinus seruire contemnit[1].'

I conclude, therefore, that if either of the two claimants to a place in the last prayer of the mass for the Wednesday after the Third Sunday in Lent, and of that for the Friday after Passion Sunday[2], be referable to the correcting pen of St Gregory, it is 'famulemur,' not 'seruiamus[3]'; because the idea implied by it is that of service, not slavery; because the object of that service is supremely good, and because the service itself is willingly paid.

A careful study of the Lenten benedictory prayers styled Super populum will, I think, convince the reader that the 'protectione' at fol. 30 *v.*, lin. 12, of the Corpus MS. is required by the context, and that it has intentionally been made to take the place of 'pietate[4].'

[1] See, too, a like instance at XI. iv. (Migne, LXXV. 956 B), where 'famulari auctori omnium' is used of the intellectual homage of the wicked who deny to God the homage of the heart. Gregory seems of set purpose to have chosen 'famulari,' thus the better to illustrate the proposition he had just enunciated, that 'concorditer sentiunt quamuis non concorditer uiuant.' It is this spontaneity of intellectual assent which makes 'famulari,' not 'seruire,' the proper word.

[2] The Secreta for this Mass (fol. 32 *v.*, lin. 20) has 'tuis seruire altaribus,' a phrase which, by its contrast to the 'tibi famulari' of the Super populum, serves further to illustrate the sort of distinction which St Gregory seems to have made. The Verona book has, indifferently, both 'seruire altaribus' and 'famulari altaribus.'

[3] See Eadmer, 'Historia Novorum,' Rolls edition, p. 26, n. 2, for an instance of 'seruire' replaced by 'famulari.'

[4] It is true that both 'pietas' and 'protectio' occur in the penultimate prayer on fol. 26, but 'protectio' is the object aimed at. At the middle of fol. 24 *v.* see the 'pietas' of the protasis and the 'misericordiae effectus' of the apodosis. See, too, ff. 26 (3), 27 (7), 27 (17), 27 *v.* (10), 28 (13), 28 *v.* (6), 29 (15), 30 (19), 33 (5), 33 (18), 34 (11).

Similarly, our 'Oblationibus nostris' at fol. 30 *v.*, lin. 17, is in such admirable balance with the contextual 'nostras etiam rebelles uoluntates' as to render it morally certain that this reading was meant to be an improvement on the mere 'Oblationibus' which has been perpetuated by, I believe, all previous editions with the exception of the Pio-Clementine Missal and its precursors[1].

Nor can there be a doubt that the 'Sumpti domine sacrificii' at fol. 33, lin. 2, in the Postcommunion for the Friday after Passion-Sunday, is preferable to 'Sumpti sacrificii domine.' It is the sort of improvement that might be expected in a transcription following upon a leisurely review by the compiler.

The final 'repellat' in the same prayer is not only in keeping with the 'relinquat' which ends the first half of the sentence[2], but has the support of 'cunctam repelle nequitiam' at fol. 22 *v.*, lin. 2.

The Postcommunion 'Per huius domine operationem mysterii' &c. occurs four times in the Corpus MS.; its second verb being 'compleantur' in three instances, and in one instance 'impleantur'; a variation common to one and all of the editions. But, while other sacramentaries have in every case 'purgentur' for their first verb, the Corpus MS. stands alone in giving, not 'purgentur,' but 'curentur' at fol. 33 *v.*, lin. 20; thus,— 'Per huius domine operationem mysterii et uitia nostra curentur et iusta desideria compleantur.' I think the right explanation of the difference to be, simply, this; that the prayer in question, like several still extant in the Verona book, was a sort of common-place occurring over and over again under varying forms; and that the form which happened to recur to the memory, or to meet the eye, of Gregory or of his amanuensis while engaged upon the archetype of our volume happened in this particular instance to be the form containing 'curentur.' The other instances occur at fol. 15 *v.*, lin. 8, and fol. 106, lin. 8, where the verbs are 'purgentur... compleantur,' and at fol. 23, lin. 14, where we find 'purgentur...impleantur.'

The extant portion of the Verona book leaves no doubt that both 'curare' and 'purgare' are of prae-Gregorian use in the connexion exhibited by the prayer before us. Witness the following, 'Concede nobis...ut quicquid in nostra mente uitiosum est...curetur' (XL. vii.) and 'Sacris caelestibus...uitia nostra purgentur' (X.).

The 'incessanter' at fol. 34 *v.*, lin. 9 must now engage our attention.

[1] The Venice edition of 1502 has 'nostris.'

[2] D'Azevedo and the Pio-Clementine give 'derelinquat...depellat.'

In the Verona book I find five instances of 'incessabiliter,' and five of 'sine cessatione,' but no fewer than forty-one of 'iugiter'; whilst 'indesinenter' seems to occur but four times and 'incessanter' only twice. A much larger number of instances might, possibly, enable us to detect some intrinsic divergence of signification between the prae-Gregorian 'incessanter' and the prae-Gregorian 'indesinenter'; but the few we have yield none. I do find, however, that the context may have had something to do with the choice of one or other word, for the Verona book uses 'incessanter' only *in malam partem* and 'indesinenter' exclusively *in bonam partem* ('incessanter offendit,' XVIII. xv.; 'incessanter offendimus,' XXIX. xv.; 'indesinenter celebrare,' VIII. xxvii.; 'quas [benedictiones] indesinenter expectant,' XIV. iv., XVI. xvii.; 'piis operibus indesinenter exerce,' XVIII. xlv.). Assuming, therefore, that the text found by earlier editors is one exhibiting but a partial castigation of prae-Gregorian phraseology, it may be in obedience to this distinction that, while in the Post-communion for the Friday after Midlent Sunday they find, as do we, 'a propriis reatibus indesinenter expediat,' their reading of the prayer with which we are just now concerned is,—'Praesta q. o. d. ut qui nostris excessibus incessanter affligimur per unigeniti tui passionem liberemur.'

But, when we turn to Gregory the Great we find no such ethic difference between his 'indesinenter' and his 'incessanter.' His flame of charity rises *indesinenter* from its altar (XXV. vii.) and his wicked *indesinenter* go from bad to worse (XXIV. xxiii.); whilst his just men thirst *incessanter* for the joys of heaven (XXX. xvi.) and his sinners corrupt themselves *incessanter* (XXV. x.) by their evil ways. But, on the other hand, we do find a very remarkable divergence of grammatical signification between the two words.

The radical distinction observed by him between 'indesinenter' and 'incessanter' would seem to be the sort of distinction which obtains between unceasing continuity and unvaried recurrence. Thus, he says that 'uita indesinenter labitur' (VIII. xi.), and that 'sol indesinenter cursum suum peragit' (XI. l.). But, to quote the first of two passages just now alluded to, when he says that the just 'incessanter accenduntur ut sitiant, sitiunt ut satientur,' he seems to choose his adverb with the express purpose of indicating the unvarying alternation and interdependence of the two states described. In the second of them there can be no doubt that this is his design;—'Saepe contingit ut per hoc quod nequiter uiuunt et illud perdant quod salubriter credunt. Inces-

santer namque se prauis actionibus polluunt et super hoc uindictam iusti iudicii retribui posse diffidunt.'

Again, he says (XXI. xiv.) 'Qui uenturum iudicem cogitat indesinenter quotidie rationum suarum in melius causas parat.' But, when (XXIV. xxv.) he tells the judge presiding in his court to turn his thoughts without fail to the Judge under whose eye he himself now appears, and by whom he must himself one day be judged, he resorts to 'incessanter,' because (so at least it seems to me) the idea of alternation creeps in—when such and such a thing is done, then let not such and such another thing fail to be done: 'Cumque iudicanti ei a caeteris foris assistitur uigilanti oculo incessanter aspiciat cui quandoque iudici ipse de his iudicandus assistat.'

We seem, then, in St Gregory's 'incessanter' to touch upon some such idea as that of immediate response to recurring challenges, invariable obedience to recurring impulses, and the like. And what I know of the latinity of the 'Moralia' justifies this opinion; for, though he tells us that a river flows 'indesinenter'—'uita praesens...indesinenter ad terminum suum...quasi impulsu fluminis ducitur' (XX. xiv.)—the word he chooses to describe the progress of a worm is 'incessanter,' because (XVI. lxix.) worms move in unvarying response to a succession of jerks:—'naturae est uermium momentis singulis incessanter moveri.'

Similarly, he says (XXII. vi.) 'More itaque uiatorum nequaquam debemus aspicere quantum iam iter peregimus, sed quantum superest ut peragamus, ut paulisper fiat praeteritum quod indesinenter et timide adhuc attenditur futurum'—that that may gradually become a past thing which is now a future. But, speaking of the 'status immortalitatis' of the unfallen Adam, as contrasted with the 'cursus mortalitatis' of the fallen, he says (XXV. iii.) 'eius cursum nascendo sortimur, ut eo ipso quotidiano momento quo uiuimus incessanter a uita transeamus, et uiuendi nobis spatium unde crescere creditur inde decrescat'—'in such wise that, in virtue of that very advance in living which we make from day to day, we, as an inevitable consequence, pass away from life; and precisely as our span seems to lengthen so it shortens,' the 'incessanter' of the first portion of the sentence having its counterpart in the 'unde... inde' of the second.

In the following passage (XXX. ii.) we find 'semper' in the sense of 'on every given occasion' used as the equivalent of 'incessanter'; and the same word in the sense of 'evermore' used as the equivalent of 'indesinenter.' Commenting on the words 'Nunquid mittes fulgura et ibunt, et reuertentes dicent tibi, Adsumus?', he says 'flumina reuertun-

tur quia sancti uiri, etsi a conspectu creatoris sui, cuius claritatem mente conspicere conantur, foras propter nos ad actiuae uitae ministerium ueniunt, incessanter tamen ad sanctum contemplationis studium recurrunt, et, si in praedicatione sua externis nostris auribus per corporalia uerba se fundunt, mente tamen tacita ad considerandum semper ipsum fontem luminis reuertuntur...Nisi enim ad contemplandum Deum sollicita semper mente recurrerent nimirum interna siccitas etiam exteriora praedicationis eorum uerba siccaret. [Note the 'incessanter recurrunt' and 'semper recurrerent.'] Sed dum uidere Deum indesinenter sitiunt quasi decursura foras flumina intus semper oriuntur quatinus illic amando sumant unde ad nos praedicando defluant.' [Note the 'indesinenter' and 'semper.'] It is, I think, clear from this that Gregory's 'semper' in the sense of 'on every given occasion' is 'incessanter,' whilst his 'semper' in the sense of 'evermore' is 'indesinenter.' And the instant, invariable response—in short, the *continuo*—implied in this meaning of 'incessanter' is, I think, expressed in the sentence which follows almost immediately, 'Reuertentes itaque dicunt Adsumus, quia, quamuis per exteriora acta parum quid contemplationi deesse uideantur, per ardorem tamen desiderii quem in mente sua continue accendunt, obsequentes Deo suam praesentiam ostendunt.' [Whence we see, further, that, if 'incessanter' be 'continuo,' the equivalent of 'continue' is 'indesinenter.']

And when, yet again, he tells us that Providence never fails to supply vacancies in the sacred ministry, his phrase (IV. xxxi.) is 'indesinenter,' for he is here speaking in general terms of the ceaselessness of the Divine care; but, when he wishes to tell us that no sooner does a vacancy occur than that care is exercised in its regard, the word he selects is 'incessanter':—'Quos alios principes nisi sanctae ecclesiae rectores quos indesinenter in loco praedicatorum praecedentium subrogat?'; 'eleuatis ergo coelis Dominus inferiora considerat, quia et ablatis summis praedicatoribus incessanter etiam infima nostrae infirmitatis curat' (XXVII. xviii.).

In another place (XXXI. xxvii.), speaking of the wells which Isaac dug and the *allophyli insidiantes* filled up again, he tells us that we must never fail [semper] to clear out our mind and also repair at once [incessanter] the mischiefs done to it, lest if it be left unworked [ne si indiscussa relinquitur] fresh trouble should ensue.

And, in yet another (XXVI. ix.), 'Omnis qui multa loquitur in locutione sua semper incipere studet, quatenus inchoatione ipsa suspensos auditores faciat, ut eo attentius taceant quo quasi nouum audire

aliquid expectant. Eliu uero alia finiens alia incessanter exorditur [he no sooner finishes one thing than he begins another] ut immensa loquacitas per subiuncta semper initia continuetur'; where it is evident that 'incessanter' has the force of the French 'incessamment' in the sense of 'straightway,' or 'immediately.'

Now, it is not true, in fact, that we no sooner transgress God's law than we suffer for the transgression; nor, in theology, that in this life (and the scope of the prayer before us is limited to this life) sin is invariably followed by either punishment or regret. But we are perfectly safe, both in fact and in theology, when we say that so long as we live our trespasses are a source of affliction to us.

If, then, in the instance before us either of the two competing words be a word referable to the correcting pen of Gregory, it is, without doubt, 'indesinenter[1].'

Our Postcommunion for the Wednesday in Holy Week (fol. 34 *v.*) is 'Largire sensibus nostris, o. d. ut per temporalem filii tui mortem, quam mysteria ueneranda testantur, uitam nobis uenisse perpetuam confidamus.' This 'uitam nobis uenisse' is represented by 'uitam te nobis dedisse' in the authorized Roman Missal, in D'Azevedo, in Ménard and Da Rocca, and in the Venice edition of 1502, that of 1501 reading 'uitam nobis te dedisse.' But Pamelius and Muratori find 'uitam nobis dedisse.' The most probable, and, in my opinion, the only tenable, account is, that the date of 'uitam nobis dedisse' is proto-Gregorian; 'uitam te nobis dedisse' and, possibly, 'uitam nobis te dedisse' being post-Gregorian or, at any rate, non-Gregorian attempts at the correction of a grammatical inaccuracy. And, although it is not impossible that 'uitam nobis dedisse' may have been the prae-Gregorian reading, I am inclined to class it with the 'respice' for 'suscipe' and the 'Cunctis' for 'A cunctis' which have already engaged our attention, and to describe it as a clerical error; for it is much harder to think that it figured in the *codex gelasianus* and also that it was allowed to pass thence into Pope Gregory's first compilation, than to think that the *codex gelasianus* had a good reading enough, but that Gregory replaced it by another, and that the scribe blundered over his instructions.

[1] The references in Migne are as follows :—

For 'incessanter,' LXXV. 542 B, 835 A, 1161 B; LXXVI. 319 A, 321 D, 330 B, 338 D, 356 C, 420 D, 527 B, 554 C, 603 B, 604 A, 687 D, 720 A.

For 'indesinenter,' LXXV. 670 B, 690 C, 713 A, 719 C, 744 A, 744 A, 792 D, 816 D, 817 C, 837 A, 886 A, 898 B, 984 B, 1052 A, 1076 C; LXXVI. 16 D, 142 A, 158 A, 202 C, 219 D, 316 B, 328 B, 527 B, 535 B.

The explanation, then, which I propose is this:—That Gregory found 'uitam te nobis dedisse' which he altered into 'uitam nobis uenisse' by (1) erasing 'TE' and by (2) placing expunctory dots under the two radical consonants of 'DEDISSE' suggesting that V and N should take their place; but that the pontiff's amanuensis blundered over the second stage of the emendation. Or, we may exonerate the scribe, and suppose the pontiff not to have been sufficiently clear in his instructions; if indeed 'instructions' be the proper word for a memorandum which may have been meant for no eye but Gregory's. Had the contemplated change involved the suppression of the whole of the word DEDISSE, the accident, as we may well believe, would not have happened.

In other words; I think the 'uitam nobis dedisse' of Pamelius and Muratori to have been the reading of what I term Redaction B[1], as divulged by the scribe who worked on Gregory's copy, and that it thus holds a middle place between a pristine 'uitam te nobis dedisse' and the 'uitam nobis uenisse' of the Corpus MS.; but that it was no true reading of the great editor's, its 'dedisse' being a substitution by clerical error for the intended 'uenisse.' I think, in short, that we owe it to the mere oscitancy of a scribe that in this particular instance the vulgate text differs from that of the Corpus MS.

Our intact Preface for Maundy-Thursday contains, at fol. 35 *v.*, lin. 17, the following clause,—'quem [Iudam] nec sacrati cibi collatio nec superna pietas ab scelere reuocaret'; an admirable counterpart to the contiguous 'ut exemplum patientiae mundo relinqueret et passionem suam pro seculi redemptione suppleret,' to 'pascit igitur mitis deus immitem iudam et sustinet pius crudelem conuiuam,' and to 'o dominum per omnia patientem inter suas epulas mitem.' But the multiple parallelism is broken if, with Muratori, Da Rocca, Pamelius and Ménard, we drop 'nec superna pietas,' or if, with Tommasi in the so-called Gelasian sacramentary, we omit 'nec sacrati cibi collatio[2].'

Tommasi's 'sub premio pietas' is probably a corruption of 'superna pietas'; and I would suggest (1) that 'nec superna pietas' was the prae-Gregorian reading, (2) that 'nec sacrati cibi collatio' was a marginal addition made by Gregory himself in his own working copy, but (3) that the copyist of what I call Redaction B mistook it for a substitute to 'nec superna pietas,' which he therefore dropped, and (4) that the 'nec sacrati cibi collatio nec superna pietas' peculiar to our book is, like the

[1] I use this as a convenient term for the redaction to which is referable the constituent text of the copies edited by Pamelius and Muratori.

[2] For another multiple parallel, see above, p. lxii.

'uitam nobis uenisse' which we have just been considering, the correction of a clerical error. My readers must judge for themselves of the plausibility of this view; but, even if they hold some other theory as to the cause of the divergence between this and previous editions, they will, I think, agree with me that here, as in other instances, ours is the reading which carries off the palm of excellence. I shall have on a later page to revert to the fact that the number of letters in 'nec sacrati cibi collatio' is twenty-two.

Nor can there be a question as to the superiority of our 'patientiae' at fol. 36, lin. 2, to the vulgate 'innocentiae.' Some such word is necessary to the multiple parallelism to which I have just drawn attention; and, independently of that consideration, the evident purport of the context is to exhibit our Divine Lord as the model of patience, forbearance and self-restraint.

Nothing is more remarkable in the Verona book than the persistency with which a perfunctory 'Per' is made to do duty, sometimes insufficiently, sometimes unsuitably, as, I believe, the sole ending of its several prayers. It need not, therefore, surprise those of my readers who are by this time disposed to regard the rival readings as the outcome of an unperfected revision, to find that, in addition to the instances of false ending already recorded, a fourth and fifth, at fol. 37 *v.*, lin. 10 and lin. 20, await our notice.

Most of the previous editions give the Good-Friday prayer for the Pope thus:—'O. s. d. cuius iudicio uniuersa fundantur respice propitius ad preces nostras et electum nobis antistitem tua pietate conserua, ut christiana plebs quae tali gubernatur auctore sub tanto pontifice credulitatis suae meritis augeatur. Per dominum.' Written thus, the prayer turns the Pope into the 'auctor gubernans' of the Church; and, indeed, Tommasi's so-called Gelasian sacramentary, which associates the bishop of the diocese with the proper subject of the prayer, turns 'tali...auctore' into 'talibus...auctoribus,' reading also 'electos...antistites' and 'tantis pontificibus.' But, as a matter of fact, the Pope is not the 'auctor gubernans' of the Church; and there must, assuredly, be something wrong somewhere in the prayer as thus read. Muratori is the only editor who, in place of 'tali...auctore,' seems to find 'te...auctore'; and this is the reading of the authorized Roman Missal. But, though this reading avoids heresy, it labours under the objection of assigning to the Eternal Father the proper function of the Second Person of the Holy Trinity. The only safe course is to identify the 'talis auctor' of the prayer with the 'deus et dominus noster' of the invocation, the Author and Finisher

of the faith, whose Name is implied in 'christiana plebs,' and to conclude the prayer with a 'Per eundem dominum.' This is, precisely, what our book has done.

Similarly, ten lines lower down the page, it assigns the proper ending to a prayer in which mention of the Holy Ghost is made,—'per dominum in unitate eiusdem spiritus sancti.'

The Verona book has (XXVII. iii.) the following prayer,—'O. s. Deus in cuius arbitrio regnorum omnium iura consistunt protege Romani nominis ubique rectores,' &c. Nor is our form of the Good-Friday prayer for the Emperor, at fol. 38, lin. 6, very unlike it,—'O. s. d. in cuius manu sunt omnium potestates et iura regnorum'; the subject being enlarged from 'iura' to 'potestates et iura.' But this was not the reading of Redaction B, which must have had either 'omnium potestates et omnium iura regnorum' or, less probably, 'omnium potestates et omnia iura regnorum,' the form exhibited by most of the MSS. D'Azevedo, however, finds the repeated 'omnium,' the reading given by the Pio-Clementine editors; and he agrees with them in placing a comma after 'potestates'—'omnium potestates, et omnium iura regnorum.' If it be conceded that ours is the best reading, and that it may have been the reading intended by St Gregory, I would suggest that the subject of the clause was at first 'iura'—'omnium iura regnorum'—and that a superfluous 'omnium' crept in by clerical error on, or in consequence of, the addition of 'potestates et.'

Another instance which may, I think, be the correction of a mere clerical error occurs, at fol. 38, lin. 14, in the Good-Friday 'Oremus' for the catechumens, where we read 'ut et ipsi digni inueniantur' as against all previous editions, none of which have 'et ipsi digni,' the majority omitting 'digni.' Tommasi, however, finds 'digni,' but no 'et ipsi,' in the so-called Gelasian sacramentary; and Gerbert records an instance of it in one or other of his texts. The account I would offer is that 'digni' was the prae-Gregorian reading; that it was St Gregory's intention to prefix 'et ipsi' to the word, in analogy with the 'pro his quoque' of the paschal and pentecostal 'Hanc igitur'; but that the copyist of Redaction B, misled, perhaps, by the textual equivalence of the two things, substituted in place of prefixing, and that his error was corrected at the textual revision represented by the books sent to Canterbury[1].

[1] The most cursory inspection of the Verona book as edited by the brothers Ballerini suffices to prove that words, or groups of words, regarded by them—so it would seem—as alternative readings stand side by side in the document, as though meant to be equally part and parcel of the text. Not infrequently readings occur which the editors take for variants; but which,

I think that all who carefully read our 'Oremus et pro paganis' &c. will be of opinion that the 'dominum nostrum' at its conclusion (fol. 39, lin. 14) is unquestionably preferable to the 'deum et dominum &c.' of the present Roman Missal or the 'deum et dominum nostrum' of the reprints, a form suggested, in all probability, by the frequently recurring 'deus et dominus noster' of these Good-Friday invitations.

I must now quote a well-known portion of the ordinary of the Mass as celebrated on Easter-Eve in accordance with Ménard's text.

'℣. Dominus uobiscum.
℟. Et cum spiritu tuo.
℣. Sursum corda.
℟. Habemus ad Dominum.
℣. Gratias agamus Domino Deo nostro.
℟. Dignum et iustum est.'

The celebrant then continues in Ménard:—'Vere dignum et iustum est aequum et salutare nos tibi semper et ubique gratias agere, Domine sancte, Pater omnipotens, aeterne Deus. Te omni quidem tempore sed in hac potissimum nocte collaudare et praedicare, per Christum Dominum nostrum, qui inferorum claustra disrumpens uictoriae suae clara uexilla suscepit, et triumphato diabolo uictor a mortuis resurrexit. Et ideo' &c. On the day itself Ménard has another and better known Preface, which,

though we grant them not to have been originally part of the text, figure more satisfactorily as additions than as substitutes. Thus (x.):—'Sacri nos Domine muneris operatio mundet et foueat renouet et donis societ sempiternis'; where 'renouet' may, as the brothers Ballerini declare, be a various reading for 'foueat,' but where one would much rather believe that it is either a lost word restored or a felicitous addition to the phrase. Again, it may be that in the following Preface (VIII. xxix.) one or other of the two transitive verbs is superfluous; but there is no reason why one should not have as much right there as the other, or, being there, should not remain:—'Quoniam tu es gloriosus in sanctis, quibus et in persecutione tolerantiam tribuisti et in passione uictoriam contulisti.' Again, the Preface 'Qui secundum promissionis tuae,' &c., occurs twice (XV. i., XVI. xiv.), in one place with 'ab electorum tuorum principali traditione non dissonant,' in the other with 'ab electorum tuorum traditione non dissonant'; but who shall say which of the two forms is the earlier? And yet again, which of the two following shall we pronounce the earlier, which the better (XVI. xiii., XVI. xi.), 'Nos enim temporalibus flagellas incommodis,' or 'Nos ideo temporalibus salubriter flagellas incommodis'? Shall we say that in each instance 'temporalibus' was meant to replace 'salubriter,' and that the adverb now keeps its place in one of them by mere clerical error? Or shall we say that the fuller form is the true one, and that the adverb has been accidentally dropped in one of the two passages? Or, that each is right?

When, then, I just now suggested that St Gregory may have desired that the words 'et ipsi' should figure before 'digni' in his 'Oremus pro catechumenis,' I did not mean to imply that he may not have found them waiting for him in the *codex gelasianus*. And he may have found them there either as a suggested alternative for 'digni,' or as candidates for the place they now hold in the text.

in its turn, like that of the eve begins with 'Te quidem omni tempore.' On each occasion, therefore, we have a false grammatical construction; there being nothing to couple the 'agere' of the exordium with the 'collaudare et praedicare' of the one sequel, or with the 'praedicare' of the other.

Now, it is quite possible (i) that the earlier reading in each case had at one time been 'Teque omni quidem tempore,' and (ii) that in each the intention had subsequently been to turn this into 'Et te quidem omni tempore,' but (iii) that only half of the intention was carried out, scribe and rubricator between them combining to produce 'Te' in place of 'Et te,' just as at fol. 26 *v.*, lin. 14, 'Cunctis' was made to stand instead of 'A cunctis.' All this I say is theoretically possible.

Further: it is conceivable that (iv) the scribes of the redaction published by Pamelius and Muratori, finding themselves confronted by an ungrammatical phrase, simply cut it short, thus offering up an awful sacrifice to syntax, and making the celebrant say after his 'Gratias agamus Domino Deo nostro' and the response 'Dignum et iustum est,' not 'Vere dignum et iustum est aequum et salutare nos tibi semper et ubique gratias agere...Et te omni quidem tempore' &c., but 'Vere dignum et iustum est aequum et salutare te quidem domine omni tempore' or 'te quidem omni tempore' &c., the 'gratias agere' which is the proper subject of the sentence thus being unceremoniously hustled out of it.

But I do not think that thoughtful minds would on careful reflection accept all this as probable. There is a lack of simplicity in the account which tells against it, and it attributes a degree of peccability to the scribes which cannot be proved against them; for, obviously, it would be a mere begging of the question to say that they have sinned the like double sin in the case of the preface 'De Apostolis,' a first group omitting the copulative conjunction and a second coming after to curtail the Illation. Can there be no other way of explaining the very brief Illation and the corresponding absence of the conjunction at the opening of the Preface at Easter and on feasts of Apostles?

It is obvious to remember that there was a time when Rome had only one anniversary 'De Apostolis'; and this fact, in its turn, invites the reflection that of the great Dominical anniversaries Easter is the oldest. Can it be that in the brief Illation 'Vere dignum et iustum est aequum et salutare' we have the original form of the composition, and that the long 'Vere dignum....aeterne Deus' is a develop-

ment of it? If this be so, the absence of 'Et' is accounted for both simply and reasonably.

It would perhaps be impossible, it certainly would be difficult, to form an approximately true estimate of the comparative ages of all the Prefaces, taken one by one, of the Verona book; and were that feasible, we should still have to face the further task of ascertaining the precise date of the oldest of them. But the comparatively simple course of noting their grammatical features may give us a serviceable clue:—

To connect the long Illation 'Vere dignum...aeterne Deus' with a Preface, an illative particle may be employed (*e.g.* 'A tua enim nunquam est laude cessandum'), or a relative pronoun (*e.g.* 'Ad cuius immensam pertinet gloriam'), or a participle (*e.g.* 'B. Ioannis apostoli gloriam recensentes'); or, the two phrases may be simply linked together by the conjunction 'Et.'

Now, curiously enough, I find, on referring to Mr Wilson's invaluable 'Index to Roman Sacramentaries,' that this last is the very method which is least of all affected in the Verona book. It cannot be a fortuitous fact that out of the seventy-five Prefaces beginning with 'Et' in Mr Wilson's list (pp. 2—4) none are notified as Gelasian, and only two as Leonian, and that the construction of one of these two is so unusual as to render its evidence useless. That is to say, from end to end of the 'Leonian' sacramentary only one Preface can be fairly said to begin with 'Et.' We may, therefore, feel morally certain that previous editions are right in not giving us the word; that here, as in other instances, they merely perpetuate the prae-Gregorian usage; and that here, as in other instances, ours is a later reading than the prae-Gregorian.

The question now arises, Is it a Gregorian reading? One would think so. For it occurs twice, at fol. 41 and again at fol. 46, and is in each case preceded by the word 'aeterne,' which proves that the use of the long Illation had been contemplated; and it has the support of a like rendering, at fol. 41 *v.*, of the Praefatio de Apostolis. And the more intimately we know the Missal of St Augustine's Abbey, the more reluctant shall we be to think that its owners had trifled with its text.

I think, therefore, (i) that the use of the short Illation as practised to the present day in obedience to the direction of the authorized Roman Missal is a use of extreme antiquity; (ii) that it was St Gregory's intention to supersede it at Easter and on feasts of Apostles by the long Illation, and (iii) that that intention is revealed to us by the Corpus

MS. Whether, and, if so, for how long a time, that intention was ever carried out in Rome, as well as at Canterbury, are questions which it is more easy to ask than to answer.

The Verona book makes 'dies' feminine in the Preface, and masculine in the 'Communicantes,' of one of its masses (IX. vi.) for Ascension-day; and the reprints present, precisely, the same anomaly in their mass for Easter-day. The difference is very interesting, for it serves to prove that the two constituents were composed, in the case of either mass, at different dates. But, true though this be, it may be equally true that St Gregory while engaged in the final revision of his text was by no means inclined to tolerate the inconsistency. St Gregory's 'dies' was, I believe, always masculine; nor can we doubt that if either of the two pairs of readings, 'in hac potissimum die' 'diem sacratissimum celebrantes' and 'in hoc potissimum die' 'diem sacratissimum celebrantes,' represents his maturer judgment or later choice, it is the second, not the first.

It would seem to be in the oldest masses, or—to speak more correctly—in constituents adopted and made customary at a comparatively early date that we find survivals such as these, and, besides these, survivals of what to a later age would look like slight theological inaccuracies. I question whether any but a very old prayer addressed to the Second Person of the Trinity would be found concluding with a 'Per' instead of a 'qui uiuis.' It is on ember-days that we find the sacramental phrase 'per haec sacrosancta mysteria' occurring in a Secreta instead of a Postcommunion, and that 'nostra ieiunia' is made the subject of an oblatory prayer; it is on Good Friday that we find a petition which had mentioned the Redeemer, concluding with 'Per Dominum' instead of 'per eundem'; and it is in the Whitsunday 'Communicantes' that we find a still more remarkable phrase.

This constituent reads as follows in the Pio-Clementine,—'Communicantes et diem...celebrantes quo Spiritus Sanctus apostolis innumeris linguis apparuit,' where Da Rocca in one of his books finds 'in igneis' for 'innumeris,' while a book assigned by its first editors to the early possession of St Peter Damian[1] has 'in uariis,' readings which may be reasonably regarded, I think, as post-Gregorian efforts to amend a vicious text. Be this as it may, the Corpus MS. is the only book known to me which has 'in innumeris.' But the variant to which I desire to draw more special attention is of much higher importance than this:—

[1] Migne, CLI. 850 B.

The Verona book has two constituents for insertion *infra actionem*, —'Communicantes et diem sacratissimum pentecosten celebrantes quo apostoli apostolorumque discipuli omnium charismatum spiritalia dona sumpserunt' (XI. ii.) and 'Communicantes et diem Pentecosten sacratissimum celebrantes quo Spiritus Sanctus apostolos plebemque credentium praesentia suae maiestatis impleuit' (X. i.); where it will be perceived that the recipients of the supernatural favours of the Day of Pentecost are not only the apostles but, besides them, the whole company of believers. The difference is far from unimportant. St Gregory in his Homilies (II. xxvi. 3, xxx. 1, 4, 6, 10) speaks of the disciples as recipients of the baptism of fire; never of the apostles, still less of the apostles to the exclusion of the rest. And, curiously enough, the Lectionary in its reading of Acts ii. 1 gives 'omnes discipuli' in place of the Vulgate 'omnes,' the unaccompanied 'omnes' representing the unaccompanied πάντες of the Greek. Whether, therefore, I be right or wrong in thinking that it was the very antiquity of the 'Communicantes' adopted by St Gregory which must be held accountable for the survival of the inaccurate 'apostolis' in his earlier redactions, that it is inaccurate—because inadequate—there cannot be a doubt; that it does not express St Gregory's view, as recorded in his Homilies, there cannot be a doubt; that it is out of harmony with the plain text of the Lesson of the same mass, there cannot be a doubt. We need not, therefore, hesitate to say that if either of the two readings represent the later touch of St Gregory's pen it is that which omits 'apostolis.' Besides; unless 'apostolis' in 'apostolis...apparuit' be taken as a *datiuus commodi*, the statement lies under the charge of a further inaccuracy, for the Apostles were no more the sole witnesses than they were the sole recipients of the tongues of fire[1].

I ventured just now to suggest that the occasional presence in the editions published by Ménard, Pamelius and others of what we should now-a-days consider the false conclusion 'Per,' as appended to prayers addressed to the Second Person of the Trinity, was a survival only to be found in prayers of prae-Gregorian composition; but I must be satisfied with recording the opinion, for its discussion would carry me too far afield. It may, however, be that in the earlier years of his pontificate, St Gregory, regarding the conclusion 'Per' &c. as an adjunct to the prayer and not as a portion of it, was content to use it in all cases, and that he was the first to introduce the 'qui uiuis;' which he did at a later

[1] D'Azevedo's 'adueniens apostolis' is very interesting. It may be a conflate reading, 'adueniens' having been suggested—by whom, who shall say?—as a substitute for the questionable 'apostolis.'

date, or, if at all in his earlier years, yet only now and then. However this may be, I think that not even the cancelled 'apostolis' in the Whitsunday 'Communicantes' is a more beautiful improvement on his earlier editorial work than the conclusion of the Oratio for the following day. The current 'Per Dominum' is not heretical, and the Tridentine editors may well have shrunk from superseding it; but it is no easy thing to read the prayer in the light of the Whitsunday Gospel—'pacem meam do uobis,' 'largiaris et pacem'—without an admiring recognition of the appositeness and beauty of the reading proper to the Corpus MS., 'qui uiuis et regnas.'

If the anonymous editor[1] with whom Pamelius and Muratori have made us familiar be right, Pope Gregory's constructive work was nearly at an end when he reached the conclusion of Whitsun-week, a recent predecessor having already done for the greater part of the post-pentecostal half of the year that which he himself had just accomplished for the greater part of the prae-pentecostal; and the masses which the pontiff had yet to revise or reconstruct were ten in number, those, namely, for the summer and autumn ember seasons and for their adjacent Sundays. They yield us several instances of textual divergence.

The Hieronymian 'quaerere' for 'inquirere' at fol. 56 *v.*, lin. 17, is an infinitely more likely change than the converse would have been; for it is hard to think that Gregory the Great, finding St Jerome's 'quaerere' in a phrase based on a well-known phrase in the Sermon on the Mount[2], would have replaced it by the other word.

The Hieronymian 'caritas Dei diffusa est[3]' may, possibly, have suggested our 'diffundas' at fol. 57, lin. 3, in the third of the preliminary prayers for the Saturday of the summer ember-week; and the more so as the words form part of the Antiphona for the day. The 'defendas' of some of the books must be a corruption of 'dependas,' a word already, it may be, grown obsolete in the days of St Gregory, in the sense, at least, required by the present context.

Our 'afflictis misereris' at fol. 57, lin. 8, was not invited by any grammatical necessity as a substitute for 'afflictos miseriis,' nor may so exquisite a reading be regarded as a corruption of it. I think it the inspired amendment of an authoritative editor.

We now come, fol. 66, lin. 7, to the second of the preliminary prayers for the Wednesday of the autumn ember-week. The Verona book

[1] Pamelius, II. 388. [2] Matt. vi. 33. [3] Rom. v. 5.

(XVIII. xxv.) gives us the following: 'Adesto quaesumus Domine plebi tuae, ut quae sumpsere fideliter et mente sibi et corpore te protegente custodiat'; where 'custodiat' is probably an error for 'custodiant' and 'sibi' for 'simul[1],' but where the singular 'plebs' takes the plural 'sumpsere.' And there is another like it (XXXII. vi.), 'Munera quaesumus Domine tuae plebis propitiatus assume, ut quae fidei pietate profitentur sacramentis coelestibus apprehendant.' I think, therefore, that the 'familia...abstinent...ieiunent' of all other editions except the authorized Roman Missal is a genuine prae-Gregorian reading, and that our 'familia...abstinet...ieiunet' is an emendation of it. It, certainly, gives a character of grammatical consistency to our book, for at fol. 24 *v.*, lin. 2, we have the same construction, 'familia...abstinet...ieiunet,' as indeed have all the other books.

At fol. 67, lin. 14, in the Secreta 'Concede q. o. d. ut oculis tuae maiestatis munus oblatum et gratiam nobis piae deuotionis obtineat et effectum beatae perennitatis adquirat,' we stand alone with 'piae deuotionis' as against the general 'deuotionis.' On the other hand, at fol. 33 *v.*, lin. 12 we are in accord with others in reading 'deuotionis.' It is quite possible that both forms are prae-Gregorian; for, whilst I find but two instances of 'deuotio' in the Verona book, I find as many as ten of 'pia deuotio[2].' The former group includes an instance of the very phrase 'deuotionis gratia.'

Now, curiously enough, St Gregory seems to have been more impartial than his predecessors, and to have displayed his impartiality in his original, as I believe him to have displayed it in his editorial, work. I am sorry, however, not to have instances enough recorded to render this as evident as I could wish. Still, there is a passage in the Moralia (VII. xxii.) where, after saying 'Quidam uero...piae confessionis sonitum emittunt,' he subjoins 'uocem confessionis resono.' And, in like manner, after saying (I. xxxvi.) 'si se in ipsa sanctae deuotionis uia caute circumspicere nesciunt,' he subjoins 'nisi magna se circumspectione custodiant...dum deuotionis portant hostiam in ipso itinere perdunt uitam.' But, as in each of these instances the qualified substantive takes pre-

[1] This is very interesting, for it suggests that the book was written from dictation; or, more probably, perhaps, that some of its contents had been transferred from notes taken in shorthand.

[2] The references are, for 'deuotio,' LV. 75 C, 106 B.

For 'pia deuotio,' LV. 23 B, 51 B, 53 A, 60 C, 81 A, 104 A, 108 B, 109 B, 140 C, 145 C, 153 B.

For 'nostra deuotio,' LV. 100 C, 107 C, 137 C, 154 D, 156 A.

For 'deuotio' otherwise qualified, LV. 107 A, 110 C, 135 B.

cedence of the unqualified, and, as in the prayer before us 'pia deuotio' is balanced by 'beata perennitas,' it is fair to conclude that, if Gregory can have had a preference for either form, it was for the fuller. And the fuller form appears in, precisely, the recension which claims to exhibit his maturer judgment and later touch.

The mass at fol. 15 entitled 'De sancta Maria' serves as an appropriate stepping-stone to the next division of the present subject.

Pamelius's anonymous editor gives us, substantially, the same mass as this in the Gregorian half of his book, and later on, in the prae-Gregorian half, a similar one; assigning the former to the Octave of the Nativity, and the latter to the first Sunday after the feast. And Muratori's anonymous editor does the like, except that he assigns each mass to the first Sunday after Christmas.

But, both in Pamelius and Muratori, there is a very important difference between the Gregorian and the prae-Gregorian constitution of the mass. The Gregorian mass has the same constituents as our 'De sancta Maria,' namely 'Deus qui salutis,' 'Muneribus nostris,' and 'Haec nos communio'; whilst the non-Gregorian consists of 'Deus qui salutis,' 'Muneribus nostris,' and our Postcommunion for the midnight mass for Christmas, 'Da nobis q. d. d. noster.'

The difference is no greater than that found to exist between almost any mass taken at haphazard in Ménard and Da Rocca, on the one hand, and the corresponding mass in Pamelius, D'Azevedo, Muratori, the Roman Missal, and the Corpus MS., on the other. But the present interest of the difference lies in two facts; first, that the one set of constituents professes to be of Gregorian, and the other of prae-Gregorian assortment, and, secondly, that they are found on examination to represent two distinct recensions of verbal text.

Now, had St Gregory thought fit to accept and adhere to the constituent text chosen by his predecessor, the 'Deus qui salutis' would have figured in the second, but not in the first, half of the anonymous editor's sacramentary; or, had there been no prae-Gregorian attempt, it would have figured solely in the first half. But, as the case now stands, the anonymous editor, wittingly or unwittingly, designedly or undesignedly, has for once in the whole course of the year presented us with a mass (1) under the constituent composition and in the verbal text given to it by Gregory the Great, and (2) under the constituent composition and in the verbal text of some predecessor of Gregory's.

What, then, do we find when we examine the verbal text of either compilation? Let us begin with the Postcommunion. The anony-

mous editor finds it written thus,—'Da nobis quaesumus Domine Deus noster ut qui natiuitatem D. n. I. C. nos frequentare gaudemus dignis conuersationibus ad eius mereamur pertinere consortium. Per Dominum,' word for word being identical with the ancient form preserved in the Verona book (XL. i.). But, as has already been seen, when we reach the date of what I have ventured to designate as Redaction B the false 'Per Dominum' is superseded by 'qui tecum'; and when we reach the later date of the revision represented by the Corpus MS. we find a further improvement still in the substitution of 'peruenire' for 'pertinere.'

Similarly with the Secreta. In his prae-Gregorian mass the anonymous editor reads it precisely as does the Verona book (XXXII. iii.),—'Muneribus nostris, Domine, precibusque susceptis, et coelestibus nos munda mysteriis et clementer exaudi.' But, in his Gregorian mass he finds it improved by an inserted 'quaesumus' before 'Domine'; and, when we come to the Corpus text, we note a still further development, in the clause 'per intercessionem beatae dei genitricis Mariae.'

As to the Oratio, we read 'tribue' in Redaction B. It is only on turning to the Canterbury book that we find it replaced by 'praesta'; and we may feel morally certain that, if the missing portion of the Verona book should ever come to light, 'tribue' will be found to have been the prae-Gregorian reading.

Amongst such of the constituents of prae-Gregorian masses as exhibit verbal contrasts between the Corpus MS. and the other books, there is only one prayer to be found in the Verona fragment. The instance yielded by it is that numbered XII. in the list given at an early part of the present chapter; but it does not claim a lengthy mention. In the Corpus text 'tibi' is governed by 'offerimus,' in the Verona book and in previous editions it is governed by 'sit.'

There can be no doubt that at fol. 17 *v.*, lin. 6, our 'Munera d. oblata sanctifica' is a preferable collocation to 'Oblata d. munera sanctifica,' and it is that observed in all the primitive masses[1] of our volume, except the third for Christmas Day, where the converse order is justified by the inserted phrase 'noua unigeniti tui natiuitate.' But, of all the primitive masses containing this Secreta there is only one, that of the Sunday after the Octave of the Epiphany, which claims to be of prae-Gregorian compilation; and it is in, precisely, that one mass that our book exhibits the preferable collocation, whilst earlier editions all read 'Oblata d. munera' &c. The account I would hazard is, that 'Oblata d. munera' was the ancient collocation, and that Gregory

[1] At fol. 113 the prayer occurs in an adscititious mass under the form 'Oblata d. munera.'

found, and was for a time content to leave, it in the present place as he found it; that in masses, however, of his own compiling he observed the converse order; and that it was only at a subsequent revision, that proper to the redaction represented by the Corpus MS., that he corrected the less good reading of his predecessors' allowance so as to bring it into conformity with his own.

In the *textus rescriptus* on fol. 17 *v.* we read 'ad eorum [sacramentorum] premia capienda,' where 'premia' replaces the 'promissa' of the other texts. St Gregory would, I think, be inclined to condemn 'capere promissum' as unidiomatic; just as no one to whom our language is a classic would deliberately seize, snatch, grasp or carry off a promise in preference to a prize. And, indeed, if, disregarding for a moment the immense presumption which really exists in favour of the chronological priority of the vulgate reading, we turn to Gregory's latinity in quest of evidence as to the pontiff's preference of a word, all doubts will speedily vanish. The substantive 'promissum' seems to be absolutely excluded from his vocabulary; for the 'promissa coelestia' of the following passage must surely mean 'promised joys of heaven,' not 'heavenly promises,'—'Sunt...nonnulli qui...promissa coelestia petitionibus sequuntur, operibus fugiunt' (XXIV. xxvii.). And even of 'promissio' I find but four instances, as against sixty or seventy of 'praemium[1].'

With the certain exception of our 'malis' for 'delictis' at fol. 68, lin. 16, and the probable exception of our 'pietatis' for 'potestatis' at 64 *v.*, lin. 14, and of our 'consortes' for 'participes' at fol. 67 *v.*, lin. 19, I do not think that any more of the present list of substitutions can be regarded as corrections, whether of questionable theology or of doubtful latinity. But, that they really are, what I call them, substitutions, there cannot, I think, be a doubt; because in every instance our reading exhibits, however slight a superiority, yet still a superiority over the rival form. As to St Gregory's presumable preference for 'participes' or 'consortes,' I cannot find more than two references; but they are, I think, instructive. Mankind in general (XXI. xix.) are 'naturae nostrae consortes'; the Incarnate Word (XXX. xxi.) 'particeps nostrae factus est naturae.'

Such, then, is the result of our researches in the verbal text of the primitive portion of our Proprium de Tempore. Let us tabulate all the instances, and then turn to the adscititious masses.

[1] Amongst these are 'recipere praemium' or 'percipere praemium' at LXXV. 514 A, 808 B, 1085 B and LXXVI. 445 D. The references for 'promissio' are LXXV. 1135 C and LXXVI. 170 C, 293 C, 301 C; and for 'promissus,' LXXVI. 35 B, 51 C, 70 B, 700 C.

Memorandum. In the primitive masses of the Proprium de Tempore the instances of divergence in verbal text between the Corpus MS. and editions hitherto printed of the Gregorian Sacramentary, are as follows; except only, that in some few cases, marked P.-C., the Pio-Clementine reading is identical with the Corpus reading.

Masses said by the anonymous editor in Pamelius and Muratori to have been set forth by *alii patres* are notified by an asterisk under α, those assigned by him to St Gregory, by an asterisk under β. An asterisk under γ means that the constituent is to be found in the Verona book; and where the Verona reading is identical with what I tentatively call the proto-Gregorian, the fact is similarly notified under δ.

| No. | Reference | α | β | Assignation | Constituent | γ | δ | Proto-Gregorian reading (?) | Deutero-Gregorian reading (?) (MS. C.C.C.C. 270) | No. |
|---|---|---|---|---|---|---|---|---|---|---|
| 1 | 8, t. r. | | * | Second Sunday in Advent | Postcommunion | | | te domine deprecamur | te deprecamur omnipotens deus | 1 |
| 2 | 8, t. r. | | * | Third Sunday in Advent | Oratio | | | per [P. has nothing] | qui uiuis et regnas (P.-C.) | 2 |
| 3 | 9 (3) | | * | Ember-Wednesday (winter) | Secreta | | | nostra ieiunia | oblata nostra | 3 |
| 4 | 9 (17) | | * | Ember-Saturday (winter) | Oratio praeuia | | | prauitate | actione | 4 |
| 5 | 9 (19) | | * | ,, ,, | ,, | | | per | qui uiuis | 5 |
| 6 | 9 v. (13) | | * | ,, ,, | Oratio | | | ut...per | ut adueniente filio tuo dno nostro... per eundem | 6 |
| 7 | 9 v. (17) | | * | ,, ,, | Secreta | | | mysteria | commercia | 7 |
| 8 | 9 v. (18) | | * | ,, ,, | Postcommunion | | | domine deus | deus | 8 |
| 9 | 11 v. (7) | | * | Christmas-Day (First Mass) | ,, | * | * | pertinere [pertingere] | peruenire | 9 |
| 10 | 11 v. (18) | | * | ,, (Second Mass) | Secreta | | | genitus | unigenitus | 10 |
| 11 | 13, t. r. | | * | St Stephen's Day | Postcommunion | | | martyre | protomartyre | 11 |
| 12 | 14 (5) | | * | Holy Innocents' Day | Secreta | * | * | conciliet | tibi conciliet | 12 |
| 13 | 15 (4) | | * | De sancta Maria | Oratio | | | tribue [In missa uotiua] | praesta | 13 |
| 14 | 15 (9) | | * | ,, | Secreta | * | * | et | et per intercessionem beatae dei genitricis mariae | 14 |
| 15 | 16 v. (13) | | * | Epiphany | Postcommunion | | | quae | quod | 15 |
| 16 | 17 v. (6) | * | | Sunday after Octave of Epiphany | Secreta | | | Oblata domine munera | Munera domine oblata | 16 |
| 17 | 17 v. (8) | * | | ,, ,, | Postcommunion | | | promissa | praemia | 17 |
| 18 | 20 v. (19) | | * | Friday after Ash-Wednesday | Secreta | | | tibi et | et tibi | 18 |
| 19 | 21 (15) | | * | Saturday after Ash-Wednesday | ,, | * | * | offeramus effectum | seruitium offeramus | 19 |
| 20 | 22 (19) | | * | Tuesday after First Sunday in Lent | Postcommunion | | | effectum | augmentum | 20 |
| 21 | 23 (8) | | * | Ember-Friday (spring) | Oratio | | | propitius plebi tuae | plebi tuae propitius | 21 |
| 22 | 25 (8) | | * | Wednesday after Second Sunday in Lent | Secreta | | | respice | suscipe | 22 |
| 23 | 25 (16) | | * | ,, ,, ,, | Super Populum | | | per | per. in unitate eiusdem (P.-C.) | 23 |
| 24 | 25 v. (18) | | * | Friday after Second Sunday in Lent | Postcommunion | | | salutis aeternae | salutis | 24 |
| 25 | 26 v. (1) | | * | Third Sunday in Lent | Secreta | | | Haec hostia | Hostia haec | 25 |
| 26 | 26 v. (14) | | * | ,, ,, | Postcommunion | | | Cunctis | A cunctis | 26 |
| 27 | 27 v. (5) | | * | Wednesday after Third Sunday in Lent | Secreta | | | nos defende | defende (P.-C.) | 27 |
| 28 | 27 v. (6) | | * | ,, ,, ,, | Postcommunion | | | {mensa coelestis [mensae coelestis sancta libatio]} | mensae coelestis libatio | 28 |
| 29 | 27 v. (11) | | * | ,, ,, ,, | Super Populum | | | seruiamus | famulemur | 29 |
| 30 | 30 (3) | | * | Wednesday after Fourth Sunday in Lent | ,, | | | misericordiae tuae domine | misericordiae tuae | 30 |

| No. | Reference | α | β | Assignation | Constituent | γ | δ. | Proto-Gregorian reading (?) | Deutero-Gregorian reading (?) (MS. C.C.C.C. 270) | No. |
|---|---|---|---|---|---|---|---|---|---|---|
| 31 | 30 v. (12) | | * | Friday after Fourth Sunday in Lent | Super Populum | | | pietate | protectione | 31 |
| 32 | 30 v. (17) | | * | Saturday " " | Secreta | | | Oblationibus | Oblationibus nostris (P.-C.) | 32 |
| 33 | 31 (1) | | * | " " " | Postcommunion | * | | {operatione sua perficiant esse placitos [operatione sua tibi placitos esse perficiant operationi suae perficiant esse placitos]} | operatione sua nos tibi reddant acceptos | 33 |
| 34 | 31 v. (18) | | * | Tuesday after Passion-Sunday | Secreta | * | | {quae temporalem consolationem significent [quae temporali nos consolatione laetificent quaesumus temporalem consolationem nobis impendant]} | quae temporalem consolationem significant | 34 |
| 35 | 33 (2) | | * | Friday " " | Postcommunion | | | sacrificii domine | domine sacrificii | 35 |
| 36 | 33 (4) | | * | " " " | " | | | depellat | repellat | 36 |
| 37 | 33 (7) | | * | " " " | Super Populum | | | seruiamus | famulemur | 37 |
| 38 | 33 v. (20) | | * | Palm-Sunday | Postcommunion | | | purgentur | curentur | 38 |
| 39 | 34 v. (9) | | * | Wednesday in Holy-Week | Oratio praeuia | | | incessanter | indesinenter | 39 |
| 40 | 34 v. (16) | | * | " " | Secreta | * | * | sunt | sint | 40 |
| 41 | 35 (1) | | * | " " | Postcommunion | | | dedisse | uenisse | 41 |
| 42 | 35 v. (17) | | * | Maundy-Thursday | Preface | | | ab | nec suprema pietas ab | 42 |
| 43 | 36 (2) | | * | " | " | | | innocentiae | patientiae | 43 |
| 44 | 37 v. (10) | | * | Good-Friday | Oratio solennis | | | per dominum | per eundem | 44 |
| 45 | 37 v. (20) | | * | " | " | | | per [per eundem dominum] | per dominum. in unitate eiusdem spiritus sancti | 45 |
| 46 | 38 (6) | | * | " | " | | | omnia [omnium] iura regnorum | iura regnorum | 46 |
| 47 | 38 (14) | | * | " | Oremus | | | et ipsi [digni] | et ipsi digni | 47 |
| 48 | 39 (12) | | * | " | " | | | a | de | 48 |
| 49 | 39 (14) | | * | " | " | | | deum et dominum | dominum | 49 |
| 50 | 41 (13) | | * | Easter-Eve | Preface | | | Te | Et te | 50 |
| 51 | 41 v. (3) | | * | " | Communicantes | | | semper uirginis | uirginis | 51 |
| 52 | 46 (14) | | * | Easter-Day | Preface | | | Te | Et te | 52 |
| 53 | 46 (15) | | * | " | " | | | hac | hoc | 53 |
| 54 | 46 v. (15) | | * | " | Postcommunion | | | per | per. in unitate eiusdem (P.-C.) | 54 |
| 55 | 52 (4) | | * | Ascension-Day | Communicantes | * | | fragilitatis nostrae | nostrae fragilitatis | 55 |
| 56 | 52 v. (20) | | * | Vigil of Pentecost | Oratio praeuia | | | et lumen | lumen | 56 |
| 57 | 53 (2) | | * | " | " | | | hoc quod | quod | 57 |
| 58 | 53 v. (10) | | * | " | Communicantes | | | spiritus sanctus apostolis | spiritus sanctus | 58 |
| 59 | 53 v. (10) | | * | " | " | | | innumeris [in igneis: in uariis] | in innumeris | 59 |
| 60 | 54 (19) | | * | Monday in Whitsun-Week | Oratio | | | per (P.-C. adds 'in unitate eiusdem') | qui uiuis in unitate eiusdem | 60 |
| 61 | 54 v. (11) | | * | Tuesday in Whitsun-Week | Secreta | * | * | perficiat | efficiat (P.-C.) | 61 |
| 62 | 55 v. (7) | | * | Friday in Whitsun-Week | Postcommunion | * | * | {commemoratione...in [commemorationem...in]} | commemorationem...ad | 62 |
| 63 | 55 v. (8) | | * | " " | " | * | * | per dominum | qui cum patre (P.-C. agrees) | 63 |
| 64 | 55 v. (13) | | * | Saturday in Whitsun-Week | Secreta | | | nostra ieiunia | oblata nostra | 64 |
| 65 | 56 v. (17) | | | Ember-Saturday (summer) | Oratio praeuia | | | inquirere | quaerere | 65 |
| 66 | 57 (3) | | | " " | " | | | dependas [defendas] | diffundas | 66 |

| No. | Reference | α | β | Assignation | Constituent | γ | δ | Proto-Gregorian reading (?) | Deutero-Gregorian reading (?) (MS. C.C.C.C. 270) | No. |
|---|---|---|---|---|---|---|---|---|---|---|
| 67 | 57 (8) | | | Ember-Saturday (summer) | Oratio praeuia | | | afflictos miseriis | afflictis misereris | 67 |
| 68 | 57 v. (9) | * | | First Sunday after Octave of Pentecost | Secreta | | | {Hostias nostras / [Hostias nostras quaesumus]} | Hostias | 68 |
| 69 | 57 v. (9) | * | | ,, ,, ,, | ,, | | | placatus | benignus | 69 |
| 70 | 59 v. t. r. | * | | Fifth Sunday after Octave of Pentecost | Postcommunion | | | sumpta [sancta] purificent | sumpta uiuificent | 70 |
| 71 | 60 (2) | * | | Sixth Sunday after Octave of Pentecost | Secreta | | | famulorum famularumque | famulorum | 71 |
| 72 | 62 v. (15) | * | | Eleventh Sunday after Octave of Pentecost | ,, | | | dicata | dicanda | 72 |
| 73 | 63 (4) | * | | ,, ,, ,, | Postcommunion | | | reparare non desinis | non desinis reparare | 73 |
| 74 | 63 (15) | * | | Twelfth Sunday after Octave of Pentecost | Secreta | * | * | sit tibi | tibi sit | 74 |
| 75 | 64 v. (14) | * | | Fifteenth Sunday after Octave of Pentecost | ,, | | | potestatis | pietatis | 75 |
| 76 | 65 v. (9) | | * | Sunday before Ember-Fast (autumn) | ,, | | | tibi domine | domine | 76 |
| 77 | 66 (8) | | * | Ember-Wednesday (autumn) | Oratio | | | abstinent...ieiunent | abstinet...ieiunet (P.-C.) | 77 |
| 78 | 66 v. (13) | | * | Ember-Saturday (autumn) | Oratio praeuia | | | deprecatione | supplicatione | 78 |
| 79 | 67 (14) | | * | ,, ,, | Secreta | | | deuotionis | piae deuotionis | 79 |
| 80 | 67 v. (19) | * | | Nineteenth Sunday after Octave of Pentecost | ,, | | | participes | consortes | 80 |
| 81 | 68 (12) | * | | Twentieth Sunday after Octave of Pentecost | Oratio | | | dominum | deum (P.-C.) | 81 |
| 82 | 68 (16) | * | | ,, ,, ,, | Secreta | | | delictis | malis | 82 |
| 83 | 69 (14) | * | | Twenty-first Sunday after Octave of Pentecost | Postcommunion | | | tibi referimus domine [tibi domine referimus] | referimus tibi domine | 83 |
| 84 | 71 (2) | * | | Twenty-fifth Sunday after Octave of Pentecost | ,, | | | {sacramenta quae...ipsius medicationis dono / [sacramenti quod...medicatione / sacramenta quae...ipsorum medicationis dono]} | sacramentum quod...ipsius medicationis dono | 84 |

I now turn from primitive[1] to adventitious masses.

Our Oratio for the Octave of the Epiphany stands alone in reading, at fol. 17, lin. 9, 'filius unigenitus'; but the contesting 'unigenitus' is supported by Gregorian authority in the corresponding prayer for Christmas-eve and in that for the Epiphany, and is probably the authentic reading.

In our uncancelled Preface for the Third Sunday after the Epiphany we alone, at fol. 18 *v.*, lin. 8, introduce 'eundem' before 'filium tuum' in the phrase 'ut hominem quem per unigenitum creaueras per eundem filium tuum deum et hominem recreares.' But, if Pamelius be right in not placing 'per' before 'unigenitum,' our 'eundem' is an intruder. He reads 'ut hominem quem unigenitum creaueras per filium tuum deum et hominem recreares'; and I cannot find that any editor has (1) the first 'per,' (2) 'eundem,' and (3) 'tuum' in conjunction, as found by Gerbert, with 'unigenitum.' I suspect that the original has been preserved to us by Pamelius, the 'unigenitum' of whose text was the first, not the second, Adam—a view recommended by the immediate sequel, 'et diabolus qui Adam in fragili carne deuicerat conseruata iustitia a Deo carne uinceretur assumpta.'

And in the same mass—a mass, be it remembered, which *ex hypothesi* had not been of the primitive portion of the parent document of the Corpus MS.—the Secreta reads thus:—'Concede q. o. d. ut huius sacrificii munus oblatum fragilitatem nostram purget ab omni malo semper et muniat' (fol. 18 *v.*, lin. 2); whereas at fol. 28 *v.*, lin. 1, in a mass of Gregorian compilation, the order is 'ab omni malo purget.' This, which, undoubtedly, is the preferable sequence, is the sequence observed on each occasion by the other editions.

Our post-Gregorian work at fol. 25 *v.*, lin. 5 is very remarkable indeed. There, in a Thursday mass in Lent, we find 'Gratia tua nos q. d. non

[1] True to the purpose expressed on p. xxxix I have confined my attention to instances in which—with an occasional exception, presumably editorial, on the part of the authorized Roman Missal—the Corpus MS. stands alone as against previously published editions. But, should my view of the importance of the Corpus MS. be shared by scholars, they will find abundant material for careful investigation in readings common to the Corpus MS. and some, but only some, of the other texts.

It would be beyond the scope of the present edition to print my very voluminous collation; but I would mention, as typical instances, 'effectum' (+'affectum') at 9 (13); 'suscipimus' (+'suscepimus') at 10 *v.* (8); 'efficit' (+'effecit' or 'fecit') at 12 *v.* (14); 'relinquat' (+'derelinquat') at 33 (3); 'efficis' (+'effecisti') at 49 *v.* (19); 'percepimus' (+'percipimus') at 50 *v.* (19); 'actionem' (+'cultum') at 62 (8); 'fragilitati' (+'fragilitatis') at 63 (16); 'praebeas' (+'tribuas') at 66 *v.* (14); 'inspirante' (+'aspirante') at 67 (1); 'propitius' (+'propitiatus') at 70 (14).

derelinquat, quae et sacrae nos deditos faciat seruituti, et tuae nobis semper opem adquirat largitatis, et ab omnibus tueatur aduersis'; an amalgam, as it would seem, of alternative readings, possibly of separate compositions. But, from whatever elements elaborated, it must have suffered severely before it reached the cloister of St Augustine's.

I may add that another Thursday mass in Lent gives us, at fol. 30, lin. 12, the uncorrected prae-Gregorian 'preces quae tibi gratae sunt' of the Verona book (XXIX. iii.), in striking and instructive contrast to the exquisite 'preces quae tibi gratae sint' peculiar to ourselves at fol. 34 *v.*, lin. 16 in a mass of Gregorian compilation.

Again, in the Secreta of yet another Thursday mass in Lent, at fol. 32 *v.*, lin. 5, the 'munera iussisti dicanda' of the Verona book (XXVII. viii.) is in the Corpus MS. altered for the worse to 'iussisti munera dicanda'; while in the 'Pro Populo' of the same mass our first reading was 'repleamur' for 'repleantur.' True though it be that the reading may have been no more than a mere clerical error, I may venture to remark that such an error would not have been likely to happen had this particular mass been copied from an exemplar in uncial writing. The significance of this consideration will appear in the sequel.

Although, at fol. 71, lin. 11, an adventitious mass is found to retain a prae-Gregorian reading, 'nostrae conditionis' (see XVIII. xix. of the Verona book), that reading varies from the 'conditionis nostrae' yielded by the *textus rescriptus*, on fol. 8, of a compilation which had undergone the editorial supervision of St Gregory. And in the same mass we have, as in the 'repleamur' just noticed, a reading which, one would suppose, would not have crept into the text except by derivation from a non-uncial exemplar. I refer to the manifestly corrupt 'et' for 'ut' in the passage 'Animae nostrae q. o. d. hoc potiantur desiderio et a spiritu tuo inflammentur,' &c.

Of these nine pairs of rival readings there are three (the first, second and eighth) with which we need not concern ourselves; but in the remaining six, where one member of the pair is a bad reading, that bad reading is invariably our own. In other words, wherever in the post-Gregorian masses of our Proprium de Tempore an opportunity is afforded for contrasting our verbal text with that of other editions, the reading peculiar to the Corpus MS. is found to be as singularly and conspicuously bad as in masses of Gregorian cognizance it is singularly and conspicuously good.

This, if anything, would seem to prove that the provenance of the

| No. | Reference | Assignation | Constituent | Vulgate reading | | Corpus reading | | Corpus reading in primitive masses |
|---|---|---|---|---|---|---|---|---|
| 1 | 17 (9) | Octave of Epiphany | Oratio | unigenitus | | | filius unigenitus | agrees with vulgate |
| 2 | 18 v. (2) | Third Sunday after Octave of Epiphany | Secreta | ab omni malo purget | | | purget ab omni malo | agrees with vulgate |
| 3 | 18 v. (8) | ,, ,, | Preface | filium tuum | good | bad | eundem filium tuum | (no instance) |
| 4 | 25 v. (5) | Thursday after Second Sunday in Lent | Postcommunion | (1) quae et sacrae nos deditos faciat seruituti et tuam nobis opem semper adquirat<br>(2) quae nobis opem semper adquirat | good<br>good | bad | quae et sacrae nos deditos faciat seruituti et tuae nobis opem semper adquirat largitatis et ab omnibus tueatur aduersis | (no instance) |
| 5 | 30 (11) | Thursday after Fourth Sunday in Lent | Secreta | sunt | bad | bad | agrees with vulgate | sint |
| 6 | 32 v. (5) | Thursday after Passion Sunday | Secreta | munera iussisti dicanda | preferable | not preferable | iussisti munera dicanda | (no instance) |
| 7 | 32 v. (13) | ,, ,, | Pro Populo | repleantur | good | bad | repleamur | (no instance) |
| 8 | 71 (11) | Sunday before Advent | Secreta | conditionis nostrae | | | nostrae conditionis | agrees with vulgate |
| 9 | 71 v. (1) | ,, ,, | Postcommunion | ut | good | bad | et | (no instance) |

primitive portions of the Corpus MS. was different from that of the adventitious; and accords with the theory that the textual purity of the one group is referable to a short and direct pedigree from an auto-Gregorian original. My chief object, however, in the present chapter has been to prove, not that the pedigree of the Corpus MS. is short, but that the characteristics of the verbal text of what *ex hypothesi* is the primitive portion of the Proprium de Tempore of the Corpus MS. are such as to justify us in saying that it exhibits a hitherto unsuspected recension, and that that recension is such as it may well have received at the hands of Gregory the Great himself. And if I may claim to have attained that object, I may further claim to have found evidence corroboratory of my thesis in the fact that the text of what is *ex hypothesi* the adventitious portion of the Proprium de Tempore is what we have seen it to be.

## The Verbal Text of the Proprium Sanctorum.

Supererogatory and needless though it might be in me to recapitulate and dwell upon the several characteristics which distinguish the readings peculiar to the Corpus text of the Proprium de Tempore, I may, nevertheless, be permitted to remark that an accurate recollection of those characteristics will be absolutely necessary to us in the task on which we are now entering.

When dealing with the Proprium de Tempore we knew, with close approximation to certainty, which of its masses were of Gregorian, which of post-Gregorian, redaction; but the authors who helped us to that knowledge are all but silent with regard to the Proprium Sanctorum. Nor is the difficulty lessened by the circumstance that, whereas in the Proprium de Tempore the adventitious masses lie either at the close of certain groups, or, as on the Thursdays in Lent, at fixed intervals, they are in the other Proprium intermingled with primitive work in obedience to a chronological law of ruthless but exasperating impartiality[1].

Hence it is that I now take a different course from that followed in the last chapter. I shall begin by making a list of the readings peculiar

[1] I need hardly say that, because this or that saint should happen to have been a Roman martyr who suffered in the early ages of our era, it by no means follows that the Roman Church had already assigned him liturgical honours by the time of Gregory the Great; for until long after the death of Gregory many of the Roman saints who now figure in our volume lay half forgotten in the labyrinthine passages of the catacombs.

| No. | Reference | Assignation | Constituent | Vulgate reading | Corpus reading |
|---|---|---|---|---|---|
| 1 | 74 *v.* (4) | Sancti Marcelli Papae | Secreta | auxilium | remedium |
| 2 | 74 *v.* (17) | Sanctae Priscae Virginis et Martyris | Oratio | natalitia | solennia |
| 3 | 75 (13) | Sanctorum Martyrum Fabiani et Sebastiani | Secreta | nostra deuotio | nostrae deuotionis oblatio |
| 4 | 77 (3) | In Conuersione Sancti Pauli Apostoli | ,, | patrocinio supplicantis | eius patrocinio supplicantis |
| 5 | 77 (19) | ,, ,, ,, | Postcommunio | Sanctifica nos q. d. [d. q.] salutari mysterio et pro | Satiati salutaris tui mysterio q. d. ut pro |
| 6 | 77 *v.* (1) | ,, ,, ,, | ,, | cuius nos donasti | cuius donasti |
| 7 | 77 *v.* (16) | Sancti Praeiecti Martyris | ,, | praesidium | subsidium |
| 8 | 77 *v.* (19) | Octaua Sanctae Agnetis Martyris | [Oratio] | da quaesumus | da |
| 9 | 78 (1) | ,, ,, | ,, | sequamur | semper sequamur |
| 10 | 78 (4) | ,, ,, | Secreta | de martyrum nos solemnitate laetificet | de beatae Agnetis martyris tuae solennitate laetificet |
| 11 | 81 *v.* (13) | Cathedra Sancti Petri Apostoli | Postcommunio | Laetificet nos | Laetificet nos quaesumus |
| 12 | 81 *v.* (20) | De Sancto Mathia Apostolo | Oratio | interuentione | interueniente auxilio |
| 13 | 82 *v.* (2) | Sanctarum Perpetuae et Felicitatis | Secreta | nobis | earum interuentu nobis |
| 14 | 82 *v.* (3) | ,, ,, ,, | ,, | indulgentiam | ueniam |
| 15 | 85 *v.* (4) | Sanctorum Martyrum Tiburtii et Valeriani | ,, | Haec hostia | Hostia haec |
| 16 | 85 *v.* (5) | ,, ,, ,, | ,, | in...nataliciis | in...nataliciis recensentes |
| 17 | 87 (11) | De Sancto Marco Euangelista | Postcommunio | Pasti | Satiati |
| 18 | 87 *v.* (2) | Sancti Vitalis Martyris | Secreta | nostra deuotio | nostrae deuotionis oblatio [by correction] |
| 19 | 87 *v.* (6) | ,, ,, | Postcommunio | ut | ut intercedente beato Vitale martyre tuo |
| 20 | 88 (12) | Sanctorum Alexandri Euentii et Theodoti | Oratio | liberemur | adiuuemur |
| 21 | 88 (18) | ,, ,, ,, | Postcommunio | ut | ut intercedentibus sanctis tuis Alexandro Euentio et Theodoto |
| 22 | 88 *v.* (11) | In Inuentione Sanctae Crucis | Secreta | {potestatis aduersae [aduersariorum]<br>potestates aduersariorum uel} | aerias potestates et aduersariorum |
| 23 | 89 (6) | ,, ,, | Postcommunio | ut...defendas | ut nos...defendas |
| 24 | 89 (7) | ,, ,, | ,, | arma | armis |
| 25 | 89 (16) | Sancti Iohannis Apostoli ante Portam Latinam | Secreta | et | et per intercessionem beati Iohannis apostoli tui |
| 26 | 89 (18) | ,, ,, ,, | Postcommunio | ad | intercedente beato Iohanne apostolo tuo ad |
| 27 | 93 *v.* (14) | Sanctorum Primi et Feliciani Martyrum | Oratio | festa | facta |
| 28 | 96 (13) | In Vigilia Sancti Iohannis Baptistae | Postcommunio | fauere [fieri] | fore |
| 29 | 97 *v.* (2) | Sanctorum Iohannis et Pauli | Secreta | subsidium | auxilium |

| No. | Reference | Assignation | Constituent | Vulgate reading | Corpus reading |
|---|---|---|---|---|---|
| 30 | 97 v. (10) | Sancti Leonis Papae | Oratio | percolimus | recolimus |
| 31 | 99 (12) | Sancti Pauli Apostoli | Postcommunio | interuenientibus | intercedentibus |
| 32 | 99 v. (2) | Sanctorum Processi et Martiniani | Secreta | digna conspectui | digna conspectu |
| 33 | 99 v. (2) | „ „ | „ | sanctorum tuorum | sanctorum tuorum Processi et Martiniani |
| 34 | 99 v. (7) | „ „ | Postcommunio | gerimus certa | gerimus intercedentibus sanctis tuis Processo et Martiniano certa |
| 35 | 100 v. (8) | In Octaua Apostolorum Petri et Pauli | Oratio | per dominum | qui uiuis et |
| 36 | 100 v. (18) | Sanctorum Septem Fratrum | „ | martyres | martyres Ianuarium Felicem Philippum Siluanum Alexandrum Vitalem et Marcialem |
| 37 | 101 (6) | „ „ | Secreta | sanctis | sanctis martyribus |
| 38 | 101 (8) | „ „ | Postcommunio | ut | ut intercedentibus sanctis tuis |
| 39 | 105 v. (6) | Sanctorum Felicis Simplicii Faustini et Beatricis | Oratio | effectu | affectu |
| 40 | 106 (16) | Sanctorum Machabeorum | Secreta | nostra deuotio | nostrae deuotionis oblatio [by correction] |
| 41 | 108 (10) | Sanctorum Sixti Felicissimi et Agapiti | „ | ut | ut intercedentibus sanctis tuis |
| 42 | 108 v. (12) | Sancti Ciriaci Martyris Sociorumque eius | Oratio | martyris tui | martyris tui sociorumque eius |
| 43 | 108 v. (17) | „ „ „ | Secreta | nostra deuotio | nostrae deuotionis oblatio |
| 44 | 110 (10) | Sancti Hipoliti Martyris et Sociorum eius | Oratio | quaesumus...martyris tui | nobis...martyris tui sociorumque eius |
| 45 | 110 (14) | „ „ „ | Secreta | sanctorum | sanctorum tuorum |
| 46 | 110 (19) | „ „ „ | Postcommunio | et | et intercedentibus sanctis tuis |
| 47 | 110 v. (20) | In Uigilia Assumptionis Sanctae Mariae | Secreta | Magna est...oratio | Munera nostra quaesumus...commendet oratio |
| 48 | 111 v. (20) | In Octaua Sancti Laurentii | Oratio | efficiat [efficiat promptiores] | dignos efficiat |
| 49 | 113 (1) | Sanctorum Timothei et Simphoriani | Secreta | cognoscit | cognoscat |
| 50 | 113 (4) | „ „ „ | Postcommunio | intercedente...eius | intercedentibus...eorum |
| 51 | 114 (7) | Sancti Rufi Martyris | „ | refecti | repleti |
| 52 | 114 (19) | De Sancto Augustino Episcopo | Secreta | conciliet | tibi conciliet |
| 53 | 114 v. (3) | „ „ | Postcommunio | et | atque |
| 54 | 114 v. (11) | Sancti Hermetis Martyris | Secreta | in | pro |
| 55 | 115 (2) | Decollatio Sancti Iohannis Baptistae | „ | sancti martyris [sancti martyris tui] | sancti |
| 56 | 115 v. (3) | „ „ „ | Postcommunio | digne [significata] | et significata |
| 57 | 115 v. (9) | De Sancta Sabina | Oratio | effectu | affectu |
| 58 | 116 (2) | Sanctorum Felicis et Adaucti | Secreta | in honore | in honorem |
| 59 | 116 (3) | „ „ | „ | celebrat | concelebrat |
| 60 | 116 (5) | „ „ | Postcommunio | quaesumus ut | quaesumus |
| 61 | 121 v. (9) | Sanctorum Mauricii Exuperii Candidi | Secreta | in...commemoratione [in passione] | in passionis...commemoratione |
| 62 | 121 v. (15) | „ „ „ | „ | perpetua | proficua |
| 63 | 122 (14) | Sanctorum Cosmae et Damiani | „ | conciliet | tibi conciliet |
| 64 | 126 v. (4) | Sancti Calixti Papae et Martyris | Oratio | nos conspicis | conspicis nos |
| 65 | 126 v. (6) | „ „ | „ | per sanctorum tuorum | per sancti Calixti martyris tui atque pontificis |
| 66 | 127 (1) | De Sancto Luca Euangelista | Secreta | euangelista tuo | euangelista |

| | | | | | |
|---|---|---|---|---|---|
| 67 | 127 (18) | De Sancto Luca Euangelista | Postcommunio | euangelistae tui | euangelistae |
| 68 | 128 (19) | In Die [Apostolorum Simonis et Iudae] | Secreta | eam | eandem |
| 69 | 130 (16) | Sanctorum Quatuor Coronatorum | Postcommunio | gloriamur | gaudemus |
| 70 | 130 (18) | De Sancto Theodoro Martyre | Oratio | confessione gloriosa | confessionibus gloriosis |
| 71 | 131 *v.* (14) | De Sancto Martino Episcopo | Postcommunio | quorum...eorum | quae beati Martini confessionis tui atque pontificis...eius |
| 72 | 132 *v.* (17) | De Sancta Cecilia | Secreta | quaesumus ut | quaesumus |
| 73 | 133 (13) | ,, | Postcommunio | Sic [Haec] | Haec |
| 74 | 133 (14) | ,, | ,, | ut | et |
| 75 | 133 *v.* (3) | Sancti Clementis | Secreta | intercedente | interueniente |
| 76 | 135 (10) | De Sancto Saturnino Martyre | Postcommunio | intercessione sanctorum tuorum | intercessio beati Saturnini martyris tui |
| 77 | 136 *v.* (7) | De Sancto Nicholao | ,, | conseruent | confirment |
| 78 | 137 (18) | De Sancta Lucia | Secreta | pro tuorum honore sanctorum quorum | pro sanctae Luciae honore cuius |
| 79 | 137 (19) | ,, | ,, | cognoscit | cognoscat |
| 80 | 137 *v.* (10) | Sancti Thomae Apostoli | ,, | apostoli | apostoli tui |
| 81 | 137 *v.* (18) | ,, ,, | Postcommunio | sanctorum tuorum | sancti Thomae apostoli tui |

*** This list records in the column headed 'Corpus reading' the variants proper to MS. C.C.C.C. 270, to the exclusion of the Pio-Clementine Missal, and of the texts edited by Ménard and Da Rocca, by Pamelius and Muratori, and by D'Azevedo. There are, however, besides these, a few bad readings (e.g. 'dono' for 'dona' at fol. 85 *v.*, lin. 19) which are not the peculiar possession of the Corpus MS. They will be found duly noted in the concluding pages of the present chapter.

to the Corpus MS., and, (I) selecting such of the masses indicated as have either an absolute or a highly probable claim to be regarded as primitive, shall enquire if the instances they yield be in analogy with those which we have culled from primitive masses in the Proprium de Tempore. That done, I shall (II) segregate from the readings which remain such as are, or seem to be, inferior to their several rivals in previous editions, and enquire if the verbal text of the masses which contain them have on historical grounds any probable claim to be regarded as primitive. Most, if not all, of the residue—the greater part of them not true variants, but inserted clauses—will, on examination, be found to be irrelevant to the present enquiry.

I. The mass, beginning at fol. 74, lin. 17, in honour of St Marcellus may fairly claim to be primitive; for the author of the Micrologus (cap. XLIII.) tells us what was the Antiphona, or Introit, which Gregory assigned to it, and what his reason for the attribution. Now, the Verona form (XXI. vii.) of the Secreta is 'Accipe q. d. munera dignanter oblata et beati Laurentii suffragantibus meritis ad nostrae salutis auxilium prouenire concede'; and thus it appears, *mutatis mutandis*, at fol. 11 *v.*, lin. 20, of our volume. In the mass for St Marcellus, however, the other texts replace 'Accipe' by 'Suscipe[1],' and the Corpus MS. makes the further change of replacing 'auxilium' by 'remedium'; the single and the double improvement being thus in proper chronological order. And, as if to complete the analogy with some of the most interesting instances in the preceding chapter, St Gregory has himself shewn us in his Preface to the Moralia[2] that the Corpus reading 'salutis remedium' is a phrase of his own:—'Haereticorum sacrificia accepta Deo esse nequeunt nisi pro eis uniuersalis ecclesiae manibus offerantur, ut eius meritis remedium salutis inueniant quam uerborum iaculis impugnando feriebant.'

St Sebastian must have been in receipt of liturgical honours in the time of Gregory the Great, for one of the pontiff's homilies (the thirty-seventh on the Gospels) was preached on his feast and in his basilica. Our 'nostrae deuotionis oblatio,' therefore, which has a precedent at fol. 9, lin. 3, may thus assert a claim to be regarded as the outcome of what I venture to name as Redaction D.

The Nativity of the Baptist had, in prae-Gregorian times, been preceded by a vigil; we must therefore regard as primitive the mass

[1] See a like change from 'respice' to 'suscipe' at fol. 25, lin. 8 (no. 22 in the second list in the previous chapter).

[2] Migne, LXXV. 526 C (cap. 8).

ending at fol. 96, lin. 13. The phrase 'fore placatum' is in admirable balance with the antecedent 'uenturum esse,' but it is a phrase peculiar to the Corpus MS. The reading of the Verona book (XIII. ii.) and of previous editions generally is 'fauere.' In Pamelius, however, it has been changed to 'fieri.'

Again, the two saints, John and Paul, of the Coelian Hill, who, as we know from the evidence of the Verona book (XIV.), were held in high honour by the Roman Church before the time of Gregory, were not allowed to fall into oblivion during his pontificate; for one of his homilies (the thirty-fourth on the Gospels) was preached in their basilica. It is, therefore, without surprise that we find in the Secreta given to their *festum* (fol. 97 *v.*, lin. 2) just that sort of two-fold improvement which marks the Secreta of the mass for St Marcellus, an improvement instances of which have already been yielded by our Proprium de Tempore. In the Verona book (VIII. xxviii.) the prayer reads thus:—'Hostias tibi, Domine, sanctorum tuorum dicatas meritis benignus assume et ad perpetuum nobis tribue prouenire subsidium.' At the time of Redaction B the only change was the addition of 'Iohannis et Pauli' to 'sanctorum tuorum'; it was the recension represented by the Corpus MS. that substituted 'auxilium' for the final word of the phrase, thus recalling to us the 'infirmitatis auxilium' at fol. 55 *v.*, lin. 7. And, certainly, St Gregory's own use of the word 'subsidium' would seem to elucidate and justify the supersession of the word in the present instance. For his 'subsidium' is that which being administered wards off weakness and, it may be, death ['fames carnis est subtractum subsidium carnis,' VI. xxvii.], not that which augments vigour and prolongs life ['Cumque carnis subsidia reserando trepidus praeparat, ab alimentis misericordiae animam necat; et cum pati in terra inopiam metuit aeternam sibi abundantiam supernae refectionis abscindit,' VII. xxvi.], and is, in its proper sense, at least, of but passing service ['temporali refouentur subsidio, sicut uiator in stabulo utitur lecto,' VII. liv.][1].

If we are to believe the author of the Micrologus (cap. XLII.), the commemoration of St Paul on the thirtieth of June was instituted by St Gregory:—'Sanctus Gregorius papa festum sancti Pauli...uoluit obseruari.' Gregory cannot, therefore, be supposed (at fol. 99, lin. 12) to have superseded the 'interuenientibus' of his own selection by the textually equivalent 'intercedentibus' out of any dislike to the earlier word; indeed, at fol. 133 *v.*, lin. 3, we encounter the converse change of 'inter-

[1] Migne, LXXV. 753 C, 783 B, 857 D.

ueniente' for 'intercedente.' Both alterations may, as in instances which occurred in the preceding chapter, be attributable to the circumstance of a new transcription direct from original sources.

A place in the liturgical prayers of the Roman Church had been assigned to SS. Felix and Adauctus long before the time of St Gregory's editorial toil, for they figure in the Verona book (XXIII. i.). Our three variants on fol. 116 are not unworthy to rank as later touches from the pen of the compiler. The first of them has its counterpart in the 'in... commemorationem' at fol. 55 *v.*, lin. 7.

That our mass, at fol. 130, in honour of the Quatuor Coronati is of the primitive portion of the Missal of St Augustine's, Canterbury, need not be doubted, for the four have proper masses in the Verona MS. (XXXV.). Indeed, all the saints thus honoured in the prae-Gregorian collection, as now known to us, would seem to have had the like distinction in the recension represented by the Corpus MS., with the exception of the Chalcedonian St Euphemia, and of SS. Sixtus, Pontian and Caecilia, who were precluded—such, at least, is my view—from a separate and proper festal celebration till such time as the concealed crypts in the cemetery of St Calixtus should be restored to sight. That our text of the Mass of the Quatuor Coronati is of later redaction than the text represented by other editions, is proved (i) by the fact that their 'gloriamur' is the Verona reading (XVI. xiii.), and (ii) by the further fact that the contrast between their 'gloriamur' and our 'gaudemus' is in noteworthy analogy with the 'prauitate' and 'actione,' the 'tribue' and 'praesta,' the 'seruiamus' and 'famulemur,' the 'incessanter' and 'indesinenter,' of the Proprium de Tempore.

The latinity of the prae-Gregorian popes would seem to have affected 'gloriari'; witness the following from Verona:—'Da...ut...sic gloriemur de nouis ut non abutamur antiquis' (XIII. iv.), 'Da nobis... sanctorum martyrum passionibus gloriari' (XVII. iv.), 'Largire...ut qui de natiuitate...tui Filii gloriantur' &c. (XL. i.), and (at XVI. xiii.) the present Postcommunion as given in other MSS. On the other hand, I find but one instance of 'gaudere' (XXIX. vii.), and even in that the word is employed in conjunction with 'gloriari,' as though to prove that nothing short of the peril of tautology had counselled its toleration in the phrase,—'Deus...da nobis sicut de initiis tuae gratiae gloriamur ita de perfectione gaudere[1].'

[1] The references in Migne are LV. 46 B, 62 B, 147 B and 122 A. For similar cases of avoided tautology see above, p. lxiii.

But when I turn to the 'Moralia' I find the prae-Gregorian favourite employed no less than eleven times *in malam partem*, but only thrice conversely[1]; and in one of the three instances it serves as the expressed synonyme of 'gratulari', whilst in another (XXXI. xxvi.) its employment is evidently forced upon the writer by an urgent literary exigency, the necessity of expounding the phrase 'gloria narium eius terror'—'gloria ergo narium eius terror est quia iustus inde gloriatur unde peccator [poenae] addicitur...Quia igitur unde gloriatur iustus inde terretur iniustus, dicatur recte gloria narium eius terror[2].'

Besides the *festa* thus far enumerated, there is yet another, the mass assigned to which has a claim, though not, perhaps, an indefeasible claim, to mention in this place, I mean that of SS. Cosmas and Damian. For, since their basilica near the Roman forum was not assigned to them until the pontificate of Felix IV. (A.D. 526–530), it seems reasonable to attribute the silence of the Verona book to that fact, and to regard our 'tibi conciliet' at fol. 122, lin. 14, as St Gregory's correction of a 'conciliet' of his own previous adoption; as, in short, a repetition of the amendment already found at fol. 14, lin. 5.

To these instances we must add our 'digna conspectu' at fol. 99 *v.*, lin. 2, in place of 'digna conspectui,' and our 'qui uiuis' at fol. 100 *v.*, lin. 8, in place of 'Per dominum.'

Before passing on to the next division of the present chapter I must note a little detail of internal evidence too remarkable to be accidental.

Not one of the instances just recorded occurs in the body of an Oratio; and if we turn to the list culled from the Proprium de Tempore we shall find a like phenomenon. Omitting the thirteenth instance, on the ground that until the time of the redaction represented by the Corpus MS. the 'De Sancta Maria,' being as yet only a votive mass, had not found a place in the Proprium de Tempore, we find that of the remaining eighty-three only six are marked as belonging to the proper Oratio of a mass. The second of them (no. 6) is an ablative-case clause, of which hereafter, with its necessary 'per eundem' in the conclusion; and the third (no. 21) an unimportant 'plebi tuae propitius' for 'propitius plebi tuae,' which, after all, may have been no more than a rubricator's disarrangement; the first and fourth (nos. 2 and 60) are outside the body of their respective prayers; whilst the fifth and sixth (nos. 77 and

[1] The references in Migne are LXXV. 596 A, 703 B, 855 A, 1009 B, 1053 B, LXXVI. 52 C, 60 D, 164 C, 284 A, 286 B, 662 B.

[2] See Migne, LXXVI. 416 A, 538 C, 602 A, C; and finally LXXVI. 259 A, B, C.

81), even if they be not corrections of clerical error, are slight and unimportant.

How, then, account for the fact that, while, of substantial changes of text, the primitive Secretae of the Corpus MS. yield upwards of thirty instances, and the primitive Postcommunions nearly as many, the primitive Orationes yield only three, and that these are variants of comparatively slight importance and interest?

The author of the Micrologus, speaking (cap. XXXI.) of the Comes, says, 'cuius libri ordinem et sanctus Gregorius diligentissime obseruauit, siue dum lectionibus et euangeliis missales orationes in sacramentario adaptaret, siue dum antiphonas ex eisdem euangeliis quam plurimis diebus in antiphonario articularet'; and again (cap. LXI.), 'Sciendum autem quod sanctus Gregorius ita ecclesiastica ordinauit officia ut prima oratio in missa officio, lectioni et euangelio concordet.' The explanation, therefore, which I would hazard is, that the verbal recension exhibited in other texts is a verbal recension made at that stage of the pontiff's labours at which he brought the Orationes of his several masses into accord with the Antiphonary ('officio') and the Comes, or Lectionary ('lectioni et euangelio'); in other words, (1) that the occasion for harmonizing the Orationes of his sacramentary with his antiphonary and with the Comes was also the occasion chosen for giving them their verbal perfection; but (2) that the verbal recension of his Secretae and Postcommunions was deferred until such time as he should have made some further progress with the Antiphonary, and (3) that the Corpus MS. exhibits the outcome of such recension. This explanation, while it accounts not only for the extreme paucity of variants yielded by Orationes in the Corpus MS., accounts also for their extreme slightness, and for their absolute freedom from all theological significance.

I said on an earlier page that no evidence is so telling as unconscious evidence. We here have another illustration of the truth. Had the verbal variants which distinguish the Corpus MS. from previously edited copies of the Sacramentary been the work of some other pen than Gregory's, they surely would not have been found thickly distributed over previous prayers and Secretae, over the compositions known as 'Communicantes' and 'Super Populum,' over Prefaces and Postcommunions, to the almost complete exception of Orationes. The fact of this almost complete exception of the very class of constituents on which, unless the author of the Micrologus was misinformed, St Gregory had already bestowed special attention, is a confirmatory proof—if,

indeed, such be needed—of the authenticity of that verbal text which seems to be the peculiar property of the Corpus MS.

II. I now come to the second part of the present subject. There certainly are some unquestionably bad readings in the Proprium Sanctorum of the Corpus MS. not exhibited by the corresponding places in other editions. Do these bad readings occur, as in the Proprium de Tempore, in adventitious masses only; or are they to be found, whether exclusively or partially, in primary masses?

Besides these, there are a few readings peculiar to the Corpus MS., which, if not absolutely reprehensible, are relatively inferior to their competitors, and unworthy of the genius of St Gregory. Are the masses in which they occur primary or adventitious?

There are also one or two bad or questionable readings which are the joint property of the Corpus MS. and one or other of the better known texts. In which category of masses are they found?

At fol. 130, lin. 18, under title of an anniversary already proved by external evidence to be post-Gregorian, and in a mass condemned to deletion by the monks themselves of St Augustine's, we have, and that in an Oratio, the questionable reading 'confessionibus gloriosis' in place of 'confessione gloriosa.'

And yet again. As if to complete the proof that our mass for St Caecilia's Day had not formed part of the nucleus of the sacramentaries at St Augustine's, its Postcommunion is hopelessly corrupt. We do, indeed, find the prayer written thus in a votive mass on fol. 143,—'Haec nos d. q. gratia semper exerceat ut diuinis instauret corda nostra mysteriis et...intercessione laetificet'; but, bad as this may be, it is not so bad as our version on fol. 133,—'Haec nos d. q. tua gratia semper exerceat et diuinis instauret corda nostra mysteriis, et sanctae Ceciliae martyris tuae commemoratione laetificet.' It is only when we turn to Ménard, Pamelius and the others, that we find the Latin language:—'Sic nos d. gratia tua semper exerceat ut [or 'ut et'] diuinis instauret' &c.

Analogous to this is our 'dono' on St George's Day (fol. 85 *v.*, lin. 19).

Our prayer beginning at fol. 115 *v.*, lin. 6, is found in the Verona book (XXXVI. v.), with the sole exception that, for 'sanctae Caeciliae,' we read 'beatae Sabinae.' But, surely, the final word should be, as in Ménard, D'Azevedo and Da Rocca, not 'affectu' but 'effectu.' We have seen, however, in a previous chapter that the mass in honour of St Sabina has no claim to rank with primitive work, and the prayer in which the variant occurs is an Oratio.

A similar instance occurs at fol. 105 *v.*, lin. 6, in the mass of SS.

[Felix,] Simplicius, Faustinus and Beatrix, where the reading 'affectu' of the Corpus MS. is unquestionably wrong, as against the 'effectu' of the Verona book (XXXV. ii.), a reading shared by previous editions of the Gregorian Sacramentary. Here, too, the variant occurs in an Oratio, as if to warn us that the compilation in which it occurs had not been edited by St Gregory. Nor, indeed, do I find anything that can raise the very slightest presumption that St Gregory knew anything of a feast of SS. Simplicius, Faustinus and Beatrix. Their very names are absent from the Bucherian indiculus, from the Verona book, from the Monza papyri, and from St Gregory's homilies. They do, indeed, occur in the 'De locis sanctis[1],' but they occur there, as do those of many other saints who had no *festum*, without any intimation that either church or oratory had been erected in their honour. The 'Notitia ecclesiarum' makes no mention of them, nor does the Malmesbury itinerary; and, unless I have formed a very false estimate of these two documents, their silence is conclusive against the existence of a *festum* of the saints in question at as late a date, at the earliest, as the middle of the seventh century, and so long as they lay buried near the Via Portuensis. The Liber Pontificalis (§ 149) on the other hand, says of Pope Leo II. (A.D. 683, 684):—'Hic fecit ecclesiam in urbe Roma iuxta sanctam Bibianam, ubi et corpora sanctorum Simplicii Faustini et Beatricis atque aliorum recondidit, et ad nomen beati Pauli apostoli dedicauit.' One would suppose it, therefore, to have been on occasion of this *reconditio* by Leo II. that the present mass was added to the Roman sacramentary. And, if this be so, our corrupt 'affectu' is but another proof out of many that some at least of the adventitious contents of the Canterbury book reached our shores after a broken journey, and that they had been made to suffer in the course of transit.

Leo II. died in the year 684, and was followed by three successive popes whose pontificates barely covered as many winters. Then came Sergius I. (A.D. 687—701), one of whose most celebrated acts was the translation, in the year 688, and on the twenty-eighth of June, of the body of the first Leo from a too obscure resting-place to a tomb in the Vatican basilica. But, curiously enough, this translation of Leo the Great was effected on, precisely, the fourth anniversary of the second Leo. Although, therefore, the Roman Church at the present moment honours Leo II. on the twenty-eighth of June, it by no means follows that it was he and not his great predecessor to whom we are to refer our mass 'Sancti Leonis papae,' on fol. 97 *v.*, immediately before that for

[1] Migne, CI. 1363 B.

the Vigil of SS. Peter and Paul. On the contrary, it would seem to be the unanimous opinion of the learned that the Leo whom the old sacramentaries celebrate on the twenty-eighth of June was the great Doctor of the Church, not his remote successor, and that the feast was instituted by Sergius in memory of the translation of 688[1]. Thus instructed, we are not surprised to find that in the Oratio of the mass (fol. 97 *v.*, lin. 10) the Corpus MS. differs not only from the other books but from its own rendering of the same prayer at fol. 83, lin. 9. Our solitary reading is 'commemorationis eius festa recolimus'; the other is 'commemorationis eius festa percolimus.' But, surely, we are wrong and the others are right; for, though 'percolere' is by no means a usual word, 'sectari' being more likely, the proper sense of 'recolere'—particularly when combined with such a phrase as 'commemoratio eius'—would seem to be 'to keep over again,' as in an octave[2]. Thus, in the Verona book we have (XXI. xiv.) on the octave of St Laurence 'festa recolimus' and, immediately afterwards, 'solemnitas repitita'; whilst in another place (VIII. xxxi.) the word occurs in an Oratio which seems to imply the same thing, and in the immediate sequel of a mass proper to 'solemnia repetita.' In our own book, too, we find on the Octave of St Laurence, and in a Gregorian mass (fol. 111 *v.*, lin. 20), 'recolere passionem,' and on that of St Andrew, again in a Gregorian mass (fol. 136 *v.*, lin. 11), 'recolere patrocinia' as the equivalent of 'repetere solennitatem'[3].

[1] See, P. Quesnel, 'Dissertationes in S. Leonis Magni Opera' &c., Migne, LV. 323—352.

[2] If I could feel sure that this is the exclusive meaning of 'recolere' in the Verona book, as it seems to be in the Gregorian portions of our own, I should argue from the 'Sanctae Caeciliae festa recolentes' at XXXVI. iv. that St Caecilia's Day had once had an octave in Rome. But as the Verona book is evidently the work of more pens than one it might be unsafe to adopt the view. The Preface 'In Pascha Annotina' [Pam. II. 568, Mur. II. 315] gives us 'festa recolere.'

[3] I shall, I hope, be pardoned for devoting a footnote to our Secreta for St Leo:—'Annue nobis d. q. ut intercessione beati Leonis confessoris tui nobis haec prosit oblatio quam immolando totius mundi tribuisti relaxari delicta.' For this Pamelius has 'Annue nobis d. ut intercessione famuli tui Leonis haec nobis prosit' &c.; but he gives no authority for it, and I believe it to be a clumsy composition of his own, or of somebody else who was fearful of giving scandal in an age of inevitably overstrung theological excitability. Its claim to authenticity is, I think, vitiated by the phrase 'intercessio famuli,' for I cannot find that 'famulus' is ever used of the beatified. Still, the 'economy' was exercised openly enough, for Pamelius frankly states that his manuscripts had some such prayer as this:—'Annue nobis d. ut animae famuli tui Leonis haec prosit' &c.; and the truth is that this and nothing else is the reading given by Ménard and Da Rocca, by D'Azevedo and Muratori; not to mention the Jumièges book and the *codex Ratoldi*.

I believe that in the present case, as in very many others, the simplest explanation is the right one. Let us suppose (1) that between the years 684 and 688 the Secreta of the mortuary mass for Leo II. had stood thus:—"Annue nobis dñe q̄s ut animae famuli tui Leonis haec prosit,' &c., and (2) that on the translation in 688, the mortuary mass for Leo II. being by this

No sooner do we realize the fact that the mass in honour of St Leo cannot have formed part of the primitive portion of the Corpus MS. than we find a way of accounting for its genitive-case title. Had it been a primitive mass, it would, assuredly, have been headed 'De sancto Leone,' by reason of the concurrence of the anniversary with the Vigil of SS. Peter and Paul.

At fol. 93 *v.*, lin. 14, we encounter a most reprehensible 'facta sectari,' the exclusive property of the Corpus MS. in its reading of a prayer found in the Verona book (XX. vi.). The fact that the prayer is an Oratio raises a presumption that the mass in which it occurs, for SS. Primus and Felician, is adventitious. What, then, do we find upon examination? We find nothing save this in the Malmesbury record (under 'Quartodecima Porta'):—'In eodem monte [Celio]...reconditi sunt martyres Primus et Felicianus.' 'Recondere,' I need not say, means 'to reconsign' or 'to bury over again'; and on turning to the Liber Pontificalis (§ 128) I find, under the pontificate of Theodore (A.D. 642—649), the following record:—'Eodem tempore releuata sunt corpora sanctorum martyrum Primi et Feliciani, quae erant in arenario sepulta uia Numentana, et adducta sunt in urbem Romam. Quae et *recondita sunt* in basilica beati Stephani protomartyris.'

The prayer 'Praesta q. o. d. ut qui beati...martyris tui [martyrum tuorum] natalitia colimus a cunctis malis imminentibus eius [eorum] intercessione liberemur,' occurs six times in the course of the Proprium Sanctorum; on one of the six occasions, however, the first word is not 'Praesta' but 'Concede.' This is an unimportant variant; but not so the remarkable 'adiuuemur' instead of 'liberemur' on two of the six occasions, the Feast of SS. Alexander Eventius and Theodulus (fol. 88) and the second of the masses in honour of St John the Baptist (fol. 96). As the Corpus MS. has the support of D'Azevedo in the latter instance, I can only place the former on my list; but, as the first of the two midsummer-day masses is post-Gregorian, a presumption is thus raised against the authenticity of the mass on fol. 88, the other of the two resting-places of the more rare verb. On St John's Day the Corpus MS., as also D'Azevedo's, reads not 'intercessione' but 'intercessionibus,'

time out of date (for three successors had died meanwhile), Pope Sergius resolved to transform it with as little disturbance of text as might be into a festive mass for Leo the Great. Nothing could be simpler than to substitute for it 'Annue dne ut intercessione beati Leonis haec nobis prosit,' &c. We only need further suppose (3) that a scribe, misled by the similarity of the two compositions, omitted to make the necessary alteration, and all wonder vanishes.

In a word, I believe the anomalous Secreta to be a survival from the mortuary mass of Leo II.

thus raising the question whether the 'intercessionibus' on fol. 88 be referable to the plural commemoration or be a proper variant[1]. However this may be, the 'adiuuemur' instead of 'liberemur' is inadmissible when coupled, as on our Feast of SS. Alexander, Euentius and Theodulus, with 'a cunctis malis imminentibus.' The word must have been borrowed, one would suppose, by clerical error from the analogous prayer 'Da q. o. d.' &c., which differs from this by the absence of the words 'a cunctis malis imminentibus'; or, if not borrowed, then retained by clerical error after their introduction.

The question, then, for us to answer is, Did the Roman Church in St Gregory's day keep a *festum* in honour of SS. Alexander, Eventius and Theodulus?

Bearing in mind that the Alexander of the third of May claims to be a pope, let us examine the records.

The Martyrologium Hieronymianum mentions an Alexander under date of V. Non. Mai., but neither styles him bishop nor gives him a place of honour:—'Romae uia Nomentana miliario vii natale sanctorum Iuvenalis, Hebenti, Alexandri, Theodoli.' The Bucherian calendar and the Verona codex know nothing of any *festum* in honour whether of Alexander or of Alexander and the other two; nor is there any record of them in the Monza papyri. That a visitor to Rome in the seventh century might have learnt where to find their tombs, there is no reason whatever to doubt; but the manner of their mention in the Salzburg and in the Malmesbury lists is not suggestive of the existence of a *festum* in their honour. Nor is it easy to believe that, if the people of Rome had been minded to take a double journey of seven miles year after year to the place where they lay interred, they would have fixed the anniversary at so unfavourable a season as is the torrid May of Central Italy. It seems probable, therefore, that the anniversary in honour of the three saints was instituted in memory of their translation to the Church of St Sabina by Pope Eugenius II. (A.D. 824—827), an event commemorated by an inscription to be found in the Bollandists[2]:—

'Summa papatus Eugenius arce locatus
Corpus Alexandri praesulis egregii
Necnon Theodoli simul et te, martyr Euenti,
Iuxta Sabinam Serapiamque piam
Aede sub hac posuit.'

[1] Cf. the 'confessionibus gloriosis' on fol. 130, lin. 18.

[2] Aa. Ss. XL. 497.

Here, then, I close the present chapter, convinced that such instances of bad or faulty diction as occur in the Proprium Sanctorum of the Corpus MS. are confined to masses which had no place in the *libri missales* of St Augustine and his companions, and that the instances peculiar to it of a converse character occur mainly, if not exclusively, in masses of St Gregory's cognizance.

Our attention must now be turned to other subjects.

## The Terminus ad Quem of the Primitive Book.

Assuming, then, the existence at St Augustine's Abbey at Canterbury of a primitive and parent book characterized, as to such of its masses as were of Gregorian redaction, by a singular purity of verbal text and by an unbroken consistency of rubrication, the question at once arises, Was this primitive and parent book old enough to have been brought to Canterbury in the year 597?

Two problems lie before us, that of a *terminus ad quem*, and that of a *terminus a quo*. As to the former, the case may be stated thus, Does the primitive book revealed to us by the Corpus MS. yield evidence consistent with the theory of so early a date as the year 596? As to the latter, we must remember that if our mass for St Caecilia was indeed part and parcel of the primitive book, then each of the claims which I have advanced for the primitive book is vitiated, both that of pure verbal text and that of consistent titulation; and the case must be stated as follows, Does the primitive book revealed to us by the Corpus MS. yield evidence of a date so late in the pontificate of St Gregory as that the sepulchral chamber of St Caecilia had already been closed, her *festum* suspended, and the mass in her honour eliminated from the Sacramentary?

The present chapter is concerned with the first named of these two problems.

Two conditions more stringent than a pure verbal text and a faultless *technique* could not be laid down in respect of a missal fresh issued from the papal scriptorium. And, if it be true that the primitive and parent book possessed the faultless *technique* and the pure text, before what year must it have been completed?

I. As regards lapses of style, the record collected in the preceding chapter is by no means a slight one; but the earliest mass in which an offending word is to be found is that of SS. Primus and Felician (fol.

93 *v.*), a mass which seems to have had no existence before the pontificate of Theodore (A.D. 642–649)[1]. The *terminus ad quem* for the completion of the primitive book may thus be set slightly before the middle of the seventh century. It is from that date forward that we encounter that series of verbal errors which we have found to contrast so strangely with the textual purity of such of the masses of the Corpus MS. as are known to be of Gregorian redaction.

II. The earliest instance of inconsistent titulation is 'De sancto Valentino' (fol. 80). This cannot reasonably be assigned to an earlier date than the year 626[2].

III. The monks of St Augustine's, Canterbury, seem to have recognized and perpetuated from a very early date that diverse titulation of the primary and secondary of two concurring masses which we note in such cases of concurrence as are to be found in Roman masses old enough to have been edited by St Gregory[3]; and the difference is the more remarkable from the fact that titles relating to saints who had no official connexion with the monastery are always cast in the ablative case. None, that is to say, of our national saints have masses with genitive-case titles save (1) archbishops of Canterbury, in regard of whom the owners of the book claimed it as a right that they should bury them within their precinct, (2) abbots of their own house, and (3) abbesses of St Mildred's, a monastery for women, the counterpart of their own.

Our book assigns masses to seven of the first ten primates, Archbishops of Canterbury buried at St Augustine's: thus,—

fol. 92. 'In uigilia festiuitatis sancti Augustini Anglorum apostoli.'
fol. 92 *v.* 'In die.' (+605).
fol. 78 *v.* 'De sancto Laurentio pontifice.' (+619).
fol. 86. 'In festiuitate sancti Melliti archiepiscopi.' (+624).
fol. 130 *v.* 'In fest*iuitate* sancti Iusti archiepiscopi.' (+635).
fol. 123 *v.* 'De sancto Honorio archiepiscopo.' (+653).
fol. 102 *v.* 'In fest*iuitate* sancti Deusdedit archiepiscopi.' (+664).
fol. 120. 'Sancti Theodori archiepiscopi.' (+690).

How is it, then, that the names of two out of these seven are in the ablative case? Unquestionably, because the anniversary of one of them, St Laurence, concurred with the feast of the Purification, and that of the other, St Honorius, with a solemnity to which I must now call the attention of my readers. Archbishop Honorius died on the thirtieth of September in the year 653.

[1] See above, p. cii. [2] See above, pp. xxvii.—xxix. [3] See above, pp. xxi., xxii.

As early as the middle of the fifth century, and, possibly enough, at a yet remoter date, there stood on the Salarian Way, and within seven miles of Rome, a basilica dedicated to the archangel Michael. At the extreme close of the fifth, or in the early years of the sixth, century, Pope Symmachus enlarged the building[1]; the middle of the seventh century witnessed the mention of it found in the 'De locis sanctis martyrum'—'ecclesiam sancti Michaelis vii. milliario ab Urbe'[2]; and in the pontificate of Leo III. (A.D. 795–816) the 'basilica beati Archangeli quae ponitur in septimo' was still standing[3].

Now, at some unascertained date between the pontificate of the great Gregory and that of Honorius I., whose name has already been mentioned in connexion with the church of St Valentine on the Flaminian Way[4]—that is to say, between the years 606 and 624, for the name of the consecrating Pope was Boniface—another church was erected to St Michael. This new structure would seem from the very day of its consecration to have superseded and eclipsed the old one; the mass which had been said year by year in the *basilica in Salaria* six miles from Rome being now said, not there, but in the *basilica inter nubes* in or close to the city[5]. Nor was the scene of St Michael's annual feast the only thing changed; the day for its celebration was shifted from the thirtieth to the twenty-ninth of September, and henceforth the title borne by the mass appropriated to it in the sacramentaries was to be, not a direct devotional tribute to the glory of the archangel, but a record of the consecration of a church that bore his name.

So effectually, indeed, was the old anniversary superseded by the new, that, of all the sacramentaries and calendars on which the Bollandists have worked, there would seem to be none in which even a record of its date (the thirtieth of September) was to be found, and only one that presented even an indistinct record of the ancient basilica on the Salarian Way:—'Corbeiense breuius,' says their editor, 'ab omnibus diuersum est. Sic enim habet, *Romae milliario sexto dedicatio basilicae angeli Michaelis; uel in monte qui dicitur Garganus*[6].' Failing, however, by a very strange oblivion, to identify the basilica thus hinted at in the words 'milliario sexto' with the church of St Michael, which, on the very

[1] Bianchini's Anastasius, § 80. [2] Migne, CI. 1365 A. [3] Bianchini's Anastasius, § 388.

[4] Three Popes of the same name succeeded to the pontifical throne during this interval, Boniface III. (A.D. 606), Boniface IV. (A.D. 607—614), and Boniface V. (A.D. 618—624); the second and the last being separated by Deusdedit.

[5] The list of urban churches appended to the 'De locis sanctis martyrum' makes mention of the new basilica as the 'De locis' itself does of the old.

[6] Aa. Ss. XLVIII. 4, C.

next page, he tells us, upon the authority of the 'De locis sanctis martyrum,' stood 'septimo milliario ab urbe,' he makes the following marvellous comment,—'Verum illud, *Romae milliario sexto*, mendosum uidetur, cum apud Florentinium sit, *Romae milites* 6, et horum mentio in aliis quoque habeatur. Itaque priora illa uerba alio spectant et corrupta sunt[1].'

Meanwhile, however, and while the memory of the thing had been only not completely blotted out of the martyrologies, there were two documents in which the annual solemnity proper to the old basilica, the more ancient anniversary of the thirtieth of September, stood recorded.

One of them was the Verona manuscript (XXVI.), which, under the heading, '*Pridie Kalendas Octobris. Natale basilicae angeli in Salaria*,' gives us four masses in honour of St Michael and one in honour of the angels. The most singular feature in these is the frequent recurrence of the words 'uenerari' and 'ueneratio'; thus,—'pro *ueneratione* eius oblata qui,' 'cum illa sit digna *uenerari*,' 'in angelicae *ueneratione* substantiae,' 'ubi quos *ueneramur* assistunt,' 'pia semper *ueneratione* laetetur[2].' Although, therefore, 'ueneratio' has no place in the Verona title, there can be no question that the dominant idea of the annual solemnity on the Salarian Way was that of the veneration of the angels, as distinguished from the festive commemoration of the saints.

The other document was that which formed the basis of the Corpus MS. The title of the mass as there preserved to us is, not 'Dedicatio basilicae sancti Michaelis,' but 'In ueneratione sancti Michaelis archangeli,' and thus absolutely distinguishes and separates the santaugustinian celebration from that of the printed texts, which agree in making their feast the anniversary of the finding, or the consecration, of a church. The further fact that the mass had been assigned, not to the twenty-ninth, but to the thirtieth of September, is indicated, as we have seen, by the ablative-case title of the mass for St Honorius.

I doubt if, with the sole exception of the Corpus MS., any sacramentary or missal claiming the name of Gregorian be in existence which retains a record of the old 'Veneratio' of St Michael, to the exclusion of the superseding feast. Be that as it may, its presence in the Corpus MS.

[1] Aa. Ss. XLVIII. 5, B. See also Domenico Giorgi, 'Martyrologium Adonis' (Rome, 1745), pp. 503—505. For a case of 'millia' for 'milites' see Le Prevost's Orderic, III. 521.

[2] Migne's reprint of the Ballerini has in the Preface of the last mass 'quae in beati archangeli Michaelis *festiuitate* contemplamur affectu,' the italicized '*festiuitate*' being, I presume, an editorial guess at a lost or illegible word. I should venture to suggest '*ueneratione*' in analogy with the five instances I have quoted.

puts us in touch with a parent document the date of which cannot have been later than the closing months of the year 624, and may have been earlier than 606; for it is uncertain which it was of the three popes bearing the name of Boniface, and living between those two dates, who consecrated the new basilica.

IV. Viewed in connexion with this fact, it, certainly, is a remarkable circumstance that we have no mass in honour of Sancta Maria ad Martyres, a feast instituted by Pope Boniface IV. in the year 610, on occasion of the consecration of the Pantheon.

V. Nor does the Corpus MS. take note of the greater Litanies, instituted by Gregory the Great in the year 598.

Unless, then, we suppose that the monks of St Augustine's, though ready to adopt a multitude of alien feasts, wilfully abrogated two of their most ancient anniversaries, we must allow the *terminus ad quem* to rest at the year 598. But, even were we to adopt so improbable a theory, we should still be confronted with the 'Veneratio sancti Michaelis archangeli'; we should still, that is to say, be confronted with a book which left Rome early in the seventh century, which lay concealed nobody knows where till late in the eighth century at the earliest, and which then superseded the authentic Gregorian original, a document known, on the authority of Egbert, to have subsisted, and to have subsisted in several copies, at St Augustine's, Canterbury, from the foundation of that monastery.

Speculations like this verge so closely on absurdity as to bid us beware of them; and I am sure that, on a careful review of all the evidence, my readers will agree with me that it would be an affectation of incredulity to doubt the substantial identity of the parent of the primitive portions of the Corpus MS. with the missals brought to our land in the year 597, and handled by Archbishop Egbert in the course of the eighth century.

### The Exemplar of the Corpus MS.

If, then, as regards those portions of it which are old enough to have been in existence at the close of the sixth century, the Corpus MS. was derived from one of the missals which were brought to England by Augustine and his monks, are we to think it a direct or an indirect transcript?

No one who may have an opportunity of inspecting the Corpus MS. can compare its first few pages with those of its latter half without

perceiving a difference, not in the handwriting, which is the same, but in the writer's manner of wielding the pen. He never in the latter half of the volume seems to be cramped for want of space, and rarely so writes a prayer as to make it fill as few lines as possible, leaving a residuum of words or syllables or, it may be, of one short syllable to be accommodated in the same line with the opening words of the succeeding prayer. But, in the earlier pages this remarkable economy of space, and this remarkable way of effecting it, are of perpetual recurrence; the result being, that in the first few leaves any five lines contain, at the least, as many letters as any six lines in the second half of the volume. I think that if the ruled space in our pages had been half an inch wider than it is, and that if the trammels which bound our transcriber had never been relaxed for the admission of adventitious and intrusive work, this difference would not have come to pass; and the conjecture seems to be a reasonable one, that the penman entered on his task with the intention of crowding a certain amount of text into a given number of lines.

If, then, we suppose him to have been working on narrow columns of uncial character, can it be possible that the task he set himself was that of making a single line of his transcript the equivalent of two lines in his exemplar? The theory is plausible enough; for—

I. 1. There is no reason in theology or in grammar why he should at fol. 9, lin. 8, have written 'Prope esto domine,' not 'Prope esto'; but the aggregate number of letters in 'Ā·PROPEESTODN̄E' and the adjacent 'ORATIO' is nineteen, or about half the number of letters contained in a full line of the Corpus writing.

2. It is hard to see why, but for some such reason as this, he should at fol. 12 *v.*, lin. 7, have stopped where he did, leaving his preposition to govern nothing,—'Ā · Etenim sederunt principes et aduersum.' These words, with a necessary but omitted ·O̅R̅· are of the value of two such lines as I have indicated.

3. At fol. 24, lin. 5, we have the same textual value in 'DOMINICA· II · XL · Ā · REMINISCERE MISE · ORATIO.' I cannot otherwise account for this curious truncation of the word 'miserationum.'

4. The theory I have advanced affords the only plausible explanation I can find for the strange 'Uocem jocunditatis annunt̄,' at fol. 50, lin. 12. These letters with the adjacent rubrics 'DOMINICA · U·' and 'ORATIO' are of the value of two lines of nineteen letters.

II. Pursuing my investigation, I find that our transcriber has two ways of dealing with the syllable or syllables remaining to him over and

above an integral number of lines as he approaches the end of a prayer or preface. Sometimes the residuum is allowed to occupy the beginning of the next line; sometimes it is accommodated at the end, not the beginning, of the next line, the earlier portion of which is reserved for the opening words of a new constituent and for its rubric. Now, when the residuum happens to fall short by ever so little of the full complement of one such line as I have imagined, the transcriber takes the second of these courses (unless, indeed, he be dealing with the last constituent of a mass); but, when it surpasses that complement he takes the first. The theory of such an exemplar as I have imagined affords the simplest conceivable explanation of this remarkable difference.

It will be seen, on comparing my resolution of twenty lines of the Corpus book into the form which I believe their contents to have exhibited in the Canterbury exemplar, that every several detail of title, antiphon, heading and residuary text finds its own proper place with a spontaneity which cannot be fortuitous, which never yields an 'error' of more than a letter or two, and which would have been impossible with lines of any other average content than nineteen letters. I say average content, because the letter I is scarcely equivalent to the half of any other letter, and because, as in the transcript, so, it must be presumed, in the exemplar, the ungrammatical division of a word was on no account whatever tolerated[1].

But, I have been anxious to ascertain the number of lines in a page of the exemplar whence the Corpus book was copied, and have no doubt whatever that the number was twenty: for these reasons:—

I. 1. At fol. 9 *v.*, lin. 5, our copyist concludes the prayer 'Indignos nos' with 'qui uiuis' instead of 'qui tecum uiuit,' an error which the principal reviser has taken care to correct in the margin. The copyist's blunders, however, are so very rare and, save in this instance, so very slight, that I hesitate to hold him solely responsible for so grave a lapse, and incline to think that the prayer filled the last lines of a page of the exemplar; but (i) that the writer of that book, rather than let 'qui tecum uiuit' travel up into another page, had set it down in the form of some exceedingly compendious abbreviation which the copyist misunderstood; or else (ii) that, though the whole or a part of 'qui tecum uiuit' had once been visible in the original, the formula was by this time obliterated by reason of much handling of the book. The latter is the more plausible alternative, for I find no authority for the

[1] My printed lines are not of equal length; nor were those of the original. See M. Ulysse Robert's facsimiles of the Codex Lugdunensis, and his corresponding transliteration.

theory of an exceedingly compendious abbreviation. But, in either case, the most crucial of questions here emerges: Of all possible places for them, can it be that, in providential anticipation of my theory, the words 'qui tecum uiuit,' or a portion of them, fell not only at the extreme end of a page but, as the necessity of the theory requires, at the extreme end of a *recto* page? I hope to answer this question presently.

2. Resuming the investigation, I find nothing worthy of present mention till we come to the end of the fifth line of fol. 10, where, for 'qui uiuis,' we have the relative pronoun, indeed, but the relative pronoun followed by 'uiu.' with a horizontal stroke over the third letter. This unparalleled way of writing the word seems to shew that the transcriber knew not what to write; and the view I take of his 'mark of indecision' seems to have been that taken by the reviser, who has been careful, using catchmarks as in the previous case, to write 'qui uiuis' in the adjacent margin. I think, then, that (i) either the words had not been written in full in the exemplar, or else, as before, that (ii) they were not easy of decipherment, and that the reviser's object in making note of them was to communicate to others a piece of knowledge as to which he had no doubt. The latter alternative invites the further inference that another *recto* page came to an end at this place, and thus at the distance of forty lines of some eighteen or nineteen letters each from the conclusion of the prayer 'Indignos nos.' Hence the theory that the pages of the document which served as exemplar for the Corpus MS. were unicolumnar, and that each page held twenty such lines as I have described. Let us now test the theory.

II. Counting back from the end of 'acceleret · qui uiuis' at fol. 10, lin. 5 to the beginning of 'Praesta q. o. d.' at fol. 9 *v.*, lin. 6, we have the transcript of forty such lines; counting back again from the end of fol. 9 *v.*, lin. 5, to the end of 'munere' at fol. 9, lin. 5, another like quantity; counting back once more to the junction of the first and second syllables of 'uenturae' at fol. 8 *v.*, lin. 15, the equivalent of twenty. If, then, I am right, the broken phrase 'Praesta $\overline{\text{qs}}$ $\overline{\text{omp}}$ $\overline{\text{ds}}$ ut redemptionis nostrae uen-' filled the last two lines of some multiple of twenty from the beginning of the exemplar. Can this have been the case?

Carefully as the first three masses of the Corpus book have been erased, traces of them remain which enable us to determine how much of them was primitive, and how much adventitious. The first mass contained a Preface in ($15\frac{1}{2}-3=$) $12\frac{1}{2}$ lines, the second and third

contained Prefaces in 14 and 8 lines respectively. Their total is $34\frac{1}{2}$ lines, which, when deducted from the 75 intervening between the head of fol. 7 and the end of fol. 8 *v.*, lin. 15, leave a remainder of $40\frac{1}{2}$ lines.

But, from these $40\frac{1}{2}$ lines we must make an abatement of 2 lines in respect of the space lost in the ornamentation of the first page. That is to say, the first $40\frac{1}{2}$ ruled lines of the Corpus MS. have the value of $38\frac{1}{2}$ lines of text. These, in their turn, are the equivalent of 77 such lines as, in my opinion, went to form the exemplar of the Corpus MS.; and, if to that number we add 3 such lines for the value of space lost in ornamentation, we have a total of 80 lines, or four of my hypothetical pages.

I have for my own satisfaction re-cast the first few leaves of our volume into lines such as I have indicated, and, making a column begin with '-tura solennitas et prae-' (fol. 8 *v.*, lin. 16), have grouped them from that point in twenty-line columns, or pages. The third and fourth of these[1], representing Page vii. and Page viii. of the original, are:—

vii.

SORTIUM·PER·SABBATO·A·
UENIETOSTENDENOBIS·OR· |
DSQUICONSPICISQUIAEX
NOSTRAACTIONEAFFLI |
GIMURCONCEDEPROPIT
IUSUTEXTUAUISITATI |
ONECONSOLEMURQUIUI |
CONCEDEQSOMPSOR·UIS·
DSUTQUISUBPECCATI
IUGOEXUETUSTASERUI |
TUTEDEPRIMIMUREX
PECTATAUNIGENITIFI
LIITUINOUANATIUITA
TELIBEREMUR·PEREUN
INDIGNOSALIA·DEM·///////
NOSQSDNEFAMULOSTUOS
QUOSACTIONISPROPRIAE
CULPACONTRISTATUNI
GENITIFILIITUIADUENTU
LAETIFICAQUI[TECUMUI]

viii.

PRAESTAQSOMPSALIA·UIT·
DSUTFILIITUIUENTURA
SOLENNITASETPRAESEN
TISNOBISUITAEREMEDIA
CONFERATETPRAEMIAAE
TERNACONCEDAT·PEREUN
PRECESPOPULITUIOR·DEM·
QSDNECLEMENTEREXAU
DIUTQUIIUSTEPROPECCA
TISNOSTRISAFFLIGIMUR
PIETATISTUAEUISITATI
ONECONSOLEMURQUIUIUIS·
DSQUITRIBUSPUERISMIOR·
TIGASTIFLAMMASIGNIUM
///////CONCEDEPROPITIUS
UTADUENIENTEFILIOTUO
DNONOSTRONOSFAMULOS
TUOSNONEXURATFLAMMA
UITIORUM·PEREUN·SECR·
ÆCCLESIAETUAEDNEMUNE

[1] This batch of resolved text begins in the MS. on fol. 9, lin. 16, and ends on fol. 9 *v.*, lin. 15. The collocation on 9 (19) is 'Concede quaesumus omnipotens deus · OR · one consolemur · qui ui-.' The eleventh and following lines of the resolution are illustrated by the accompanying facsimile. The perpendicular strokes in the first ten lines denote the endings of lines in the MS.

uite dep̄mim̄ · expectata ...

filii tui noua natiuitate liberem̄ p eun̄.

Indignos nos q̄s dn̄e famulos tuos . Alia.
q̊s actionis pprię culpa contristat . uni-
geniti filii tui aduentu lętifica . q̄ uiuis.

R̄ uesp̄ unuit.

Pr̄a q̄s omps ds . ut filii tui uentura . Alia.
sollemnitas & p̄sentis nob̄ uitę remedia
conferat . & premia ęterna ccedat . p eun̄.

Preces popli tui q̄s dn̄e clementer exau-
di . ut q iuste p peccatis nr̄is affligim̄
pietatis tuę uisitatione csolem̄ . q uiuis.

S q trib: pueris mitigasti flām̄as ignii . c̄
ccede ppitius . ut adueniente filio tuo
dn̄o nr̄o . nos famulos tuos n̄ exurat flāma

A ecclę tuę dn̄e mune . SECR . Iuitiorum . p eun̄.
ra scifica . & ccede ut p hęc ueneranda
cōmercia pane celesti refici mereamr . p.

Q S dn̄e ds nr̄ . ut sacrosc̄a mysteria p̄ co.
q̄ p reparatione ... muniminę ccu-
listi . & p̄sens nob̄ remediū esse facias &

[illegible] the extent of twenty lines of [illegible] call for little remark [illegible] [illegible]

(1) It was [illegible] a new line in the copy [illegible] but for [illegible]

(2) If on reaching the [illegible] write out at length the whole [illegible] next line in his transcript [illegible] dropping the 'UIS' and the [illegible] [illegible] between the 'CONCEDE [illegible]' [illegible] the misplaced US.

(3) The third line of fol. 9 [illegible] sent two complete lines of [illegible] exemplar, having had to deal with the assonant words [illegible] at the very moment when his attention was [illegible] by [illegible] leaving space for the [illegible] may have written [illegible] instead of twice.

Or, there may have been a hole in the vellum. The latter might seem to be the most likely alternative for the very curious reason that the thirteenth, like the third line of fol. 9 *v.* is sparsely filled; but on the other hand, we must remember that at that very place there is an inserted clause, 'adueniente [illegible] tuo [illegible] [illegible],' and the [illegible] introduction of that clause may have occas[illegible] irregularity in the exemplar.

(4) At fol. 9 *v.*, lin. 5, we come to [illegible] scribe [illegible] which first put me in touch with [illegible] the original. Why should he [illegible] he wrote, have confounded forms [illegible] uiuit' and 'qui uiuis'? Or, [illegible] obliteration of the text? Instead [illegible] on the next page he hastily scanned the thumb-worn [illegible], and, observing that after Q[illegible] there evidently was room for five letters

This resolution, line by line, with the exception of but three letters at the outset, of twenty lines of our volume, beginning with the sixteenth on fol. 9, into forty short uncial lines, is so spontaneous as, really, to call for little remark. The seeming exceptions to this almost vital spontaneity of conversion are, indeed, of the nature of confirmatory proof. For:—

(1) It was quite natural that the transcriber, on reaching the end of Page vi. of the exemplar, should make the 'con' of 'consortium' begin a new line in his copy. It was just the thing that he would unconsciously do at the very moment of letting his attention pass from the foot of one page to the top of another; and I will venture to say that, but for some such interruption, he would not have done it.

(2) If on reaching the seventh line of Page vii. he had intended to write out at length the whole of the residue, including the supernumerary UIS, he would have set it at the beginning, not the end, of the next line in his transcript. But he wrote it at the end of the line, dropping the 'UIS,' and thus found himself with a short space to the good between the 'CONCEDE Q̄S OM̄P̄S' and the adjacent rubric. Hence the misplaced D̄S.

(3) The third line of fol. 9 *v.* of the transcript is insufficient to represent two complete lines of exemplar text; but the writer of the exemplar, having had to do with the assonant words 'indignos' and 'nos' at the very moment when his attention was diverted by the detail of leaving space for the rubric 'ALIA' may have written 'NOS' three times instead of twice.

Or, there may have been a hole in the vellum. The latter might seem to be the most likely alternative, for the very curious reason that the thirteenth, like the third line of fol. 9 *v.* is sparsely filled; but, on the other hand, we must remember that at that very place there is an inserted clause, 'adueniente filio tuo domino nostro,' and that the introduction of that clause may have occasioned some slight confusion or irregularity in the exemplar.

(4) At fol. 9 *v.*, lin. 5, we come to that strange lapse of the transcriber's which first put me in touch with the key to the stichometry of the original. Why should he, or, perhaps, the clerk at whose dictation he wrote, have confounded forms so dissimilar in length as 'qui tecum uiuit' and 'qui uiuis'? Or, why be puzzled at all if there was no obliteration of the text? Instead of turning the leaf and finding 'UIT' on the next page, he hastily scanned the thumb-worn parchment, and, observing that after QUI there certainly was room for five letters

but certainly not room for ten, impulsively, but providentially, made the blunder which the vigilance of the principal reviser has corrected for us.

(5) But, indeed, he seems to have neglected, in like manner with the final UIT of the 'Indignos nos,' the last syllable of each of the two previous prayers, and that of the prayer which follows. In each, that is to say, of the four cases he, on nearing the end of a line of his own, dropped a last syllable which in the exemplar must have been detached from its context and lodged apart.

Page ix. of the exemplar affords proof of my theory.

The five lines in our volume, beginning with the sixteenth of fol. 9 *v.* and ending with the twentieth, resolve themselves easily enough into ten short uncial lines. They contain 184 letters. But when we come to fol. 10 we find that something has gone wrong. The content of the second and third lines is no multiple of eighteen or nineteen letters; and the fourth and fifth comprise ninety-one instead of seventy-three or thereabout. Why is this? The memory of our transcriber's behaviour in moments of arrested industry suggests the answer. No missal of St Gregory's can reasonably be supposed to have indicated an Antiphona for the Fourth Sunday of Advent. Our 'Ā. Memento nostri domine' must therefore be regarded as an adventitious usurper of the place of a suppressed UACAT. It was this change—a change made, I presume, in order to bring his work 'up to date'—that disturbed our mercurial artist, and caused him to make his lines, first too light, and then too heavy, till good luck set things right at last. This happened at the end of the Oratio. The latter half of Page ix., comprising, like the first, 184 letters, must have been somewhat as follows:—

TURUM·PER·DOMINICA
QUARTAUACAT·ORATIO·
EXCITADN̄EPOTENTIAM
TUAMETUENIETMAGNA
NOBISUIRTUTESUCCURRE
UTAUXILIUMGRATIAETU
AEQUODNOSTRAPECCATA
PRAEPEDIUNTINDULGEN
TIATUAEPROPITIATIO
NISACCELERET[QUIUIUIS.]

On the whole, then, and upon as careful a review as I have been able to give to my argument, I unhesitatingly conclude that the

exemplar of the Corpus MS. was a volume of unicolumnar pages; that each page held twenty lines; and that each line had the average content of about nineteen letters. That the rulings were not all of absolutely the same width, is more than possible; for I find that Pages v. and vi. had 370 and 363 letters respectively, independent of capitals outside the ruling; that vii. and viii. had 373 and 390 respectively; and that ix. and x. had 368 and 382.

Page xi. of the exemplar began with the fifth letter of 'natiuitatis' in the Secreta for Christmas-Eve (fol. 10 *v.*, lin. 10). Counting thence to the end of the second Christmas mass, but omitting marginated capitals, and resolving all contractions with the exception of OMPS and of DNS, DS, IHC and XPC and their cases, I find that the total number of letters is 2283 ($= 6 \times 380\frac{1}{2}$)[1], a number sufficient to fill a hundred and twenty lines of the average content of 19 letters and an infinitesimally small fraction. This goes to prove that in the exemplar of the Corpus MS. the second Christmas mass ended at the foot of the *verso* of a leaf, and affords an obvious explanation of the notable display of artistic effort which marks the opening of the third Christmas mass in our volume.

As to the question, then, with which I opened the present chapter, thus much, at least, is evident; that the exemplar of the Corpus MS. may have been the very book—or, rather, one of the two or more books—which St Augustine brought to England. It, manifestly, was a book intolerant of contractions, save the few which are known to have been in use in the age of Gregory the Great; and the very shortness of the lines is, I apprehend, sufficient proof that the script was uncial.

## The Constituent Text of the two Propria.

The arrangement by which the first nine masses of the prototype of the Canterbury missals were made to fill precisely eight such leaves as went to the making of the exemplar of the Corpus MS. was not effected without several important changes in their constituent, and some little management, in their verbal text.

I have already explained that a leaf now wanting to the Corpus MS. once held the re-written text of the mass for Advent Sunday, together with its Epistle and Gospel and the several portions of its *officium*. The

[1] The numbers are:—for the second part of fol. 10 *v.* 405; for fol. 11, 750; for fol. 11 *v.* 726; for the former part of fol. 12, 402; their sum is $2283 = 120 \times 19\frac{1}{40}$.

The aggregate from '-tura solennitas' (fol. 8 *v.* line 16) to 'Da nobis dñe ut nati-' (fol. 10 *v.* line 10) is $370 + 363 + 373 + 390 + 368 + 382 = 2246 = 120 \times 18\frac{43}{60}$.

loss of that leaf cannot be too grievously deplored, for it has involved the loss of information not otherwise to be had concerning the constituents of the mass; and the relentless scraping of our present seventh leaf, though it failed to obliterate the stain of the pigments employed for the opening words of the Oratio and for the initials of Secreta and Preface, did, unhappily, carry off both the rubric and the first letter of the Postcommunion. But, after calculating as best I can what must have been the textual value of the Preface, and applying the severest numerical tests at my command, I am convinced that the final constituent was longer by a half than that extant in the reprints; whilst, as to the Oratio, the existing condition of the vellum affords an all too cruel witness of our loss, for the prayer must have been almost as long again as its presumable precursor. The words 'Excita dn̄e q̄s' are all that survives of it, but what followed it is impossible to guess. As to the Postcommunion, the case is not quite so deplorable. For, assuming, as we almost certainly may, that the erased Preface was that found in Ménard and Da Rocca, in Pamelius and in Muratori, 'Cui proprium est et singulare,' a composition containing 405 letters; and, knowing, as we do, that the Preface and Postcommunion together filled fifteen lines and a half of the transcript, or about ($15\frac{1}{2} \times 38 =$) 589 letters, we may feel morally sure that the latter constituent was one of the four following, 'Concede q. o. d. hanc gratiam,' &c., 'Praeveniat nos q. o. d. tua gratia semper,' &c., 'Praecinge q. d. d.,' &c., or 'Fac nos q. d. d.,' &c.[1]

The Secretae for the Second Sunday, for the Friday and Saturday in the Ember-week, and for Christmas-Eve are peculiar to the Corpus MS.; whilst Christmas-Eve and the day-break of Christmas have Prefaces, which, not having been cancelled by the owners of the book, must be regarded and treated as authentic.

Another remarkable fact is the great length of some of the antiphonarial indications inserted after the titles of the several masses. Beginning with that for the Second Sunday, which must have had about 38 letters, I find that the aggregate number of letters in these indications was about 177; though the usual average would have yielded, I should say, 140. We may fairly say that they are 38 in excess of the normal number. My reason for mentioning this detail will appear presently.

As in a later chapter I shall have to give some special attention to our ember masses for the summer season, I will say no more about them now. Excepting them, therefore, for the moment from more careful

[1] See Migne, LXXVIII. 195, 196.

consideration, I observe that, besides the eight changes just noted in the first nine masses of the book, our Proprium de Tempore has but three other instances of divergence from the constituent text of Pamelius and Muratori. They are the 'Pro Populo' for the Saturday after Ash-Wednesday, and the Secreta and Postcommunion for the Eighteenth Sunday after the octave of Pentecost.

But, when I examine these eleven instances I find that in no fewer than seven of them we agree with Ménard and Da Rocca. The accordance, moreover, is absolute; the Christmas Preface appearing in the curtailed form found by those editors, not in the longer and, presumably, original form proper to the Verona book (XL. viii.). A coincidence so striking would seem to discredit the theory that the manuscripts on which Ménard and Da Rocca worked exhibit a gratuitous and inexplicable succession of spurious variations capriciously foisted into genuine Gregorian work; and serves to confirm an opinion which I have long entertained, that we have (A) in Ménard and Da Rocca a first and perhaps tentative coordination of constituents and (B) in Pamelius and Muratori a new arrangement.

The record of isolated instances yielded by the Proprium Sanctorum is very slight. We differ from Muratori and Pamelius once on the Vigil of SS. Peter and Paul, and once on the Feast of SS. Cornelius and Cyprian; whilst our mass for the Feast of St Caecilia differs from Muratori and Pamelius in the Postcommunion.

There are, however, three complex groups or systems of constituent changes analogous to the two groups or systems just indicated in the Proprium de Tempore; and on these I shall have to dwell at the proper moment. When all shall have been examined, it will, I feel assured, be evident that the Corpus MS., besides its claim to exhibit a revision hitherto unsuspected of the verbal text of the Gregorian Sacramentary, and a structural text peculiar to itself, has established the further claim of embodying a new assortment of constituent elements indicative of a comparatively late recension.

## PROTOTYPE AND EXEMPLAR.

Let us, then, by Redaction A understand the redaction to which is referable so much as is authentic in the documents made known by Ménard and Da Rocca, and by Redaction B that to which must be referred so much as is authentic in those made known to us by Pamelius and Muratori. The parent of the missals which underlie the Pio-

Clementine, and to which the Azevedian missal would seem to be referable, may be notified as Redaction C. By Redaction D I understand that outcome of editorial effort from which, as from its proper source, was derived the *liber missalis* which Augustine and his monks brought with them to our shores in the year 597. For I believe St Augustine's *liber missalis* to have been a modification of that document.

It is obvious that the differences by which a later edition of a work is distinguished from an earlier may be introduced into the document in the course of a review prior to transcription, or in the course of the transcription itself. But it is obvious that, even though the editorial achievement be perfect, sufficient, satisfactory of the editor's full intention, the editor himself may, after the new archetype has left his hands, see fit to call it back in order to introduce into it some change or changes too specific in themselves and too limited in their scope to justify him in calling the resultant by the name of a new edition. Hence my reason for speaking of the Canterbury original as a sub-redaction of the prototype which for convenience' sake I denominate by the letter D.

For, curiously enough, the several groups of neighbouring prayers of which I spoke in my last chapter[1] as constituting an important difference between the constituent text of the Corpus MS. and that of sacramentaries of the Pamelian type have, one and all of them, a stichometrical characteristic which goes to prove that they are the outcome of a manipulation of the prototype after the prototype had issued fresh in its charms of careful script and comely rubrication from the papal scriptorium.

Let us begin, then, with the group of changes comprised in the first nine masses of the book, and tabulate their textual value in terms of letters. The substituted Oratio and Postcommunion in the mass for Advent Sunday yield an increment of some 170 letters; on Christmas-Eve a Secreta of 104 letters is replaced by one of 183; whilst two new Prefaces contribute between them new text of the value of 435 letters. The aggregate of these augmentations approximates so closely to the double of a figure already made familiar to us that our curiosity and interest are aroused, and we bethink ourselves of the twice nineteen letters in excess of the average yielded by the antiphonal indications[2] and of the 24 letters of the clause 'aduenienti,' &c.[3]; and we find, to our mingled amazement and delight, that the result is as follows:—

[1] See above, pp. cxv., cxvi. [2] See above, p. cxvi. [3] See above, pp. lvi., lxxxiv.

| | | Old work | New work |
|---|---|---|---|
| | Excess of antiphonarial indications | | 38 |
| | Verbal amplification (No. 6) | | 24 |
| 1 and 2. | First Sunday in Advent { Oratio | 130 | 234 |
| | First Sunday in Advent { Postcommunion | 122 | 184 |
| 3. | Second Sunday in Advent: Secreta | 110 | 113 |
| 4. | Friday { after Third Sunday in Advent { Secreta | 89 | 74 |
| 5. | Saturday { after Third Sunday in Advent { Secreta | 79 | 92 |
| 6 and 7. | Christmas-Eve { Secreta | 104 | 183 |
| | Christmas-Eve { Preface | | 316 |
| 8. | Christmas-Day, Second Mass: Preface | | 119 |
| | Total | 634 | 1377<br>634 |
| | Difference (2 × 371½ =) | | 743 |

My readers have no need that I should tell them the significance of this result. That the textual content of a leaf of the prototype of the mass-books brought to Canterbury by St Augustine and his forty monks should prove to have been the same as that of a leaf of the exemplar of MS. C.C.C.C. 270, throws the *onus probandi* on those—if, indeed, there be any such—who are unable to persuade themselves that the books described by Archbishop Egbert as seen by him at St Augustine's in the eighth century can have survived there till the close of the eleventh.

The three groups of changes which I shall presently examine are, for several reasons, even more interesting than the first. They elucidate the history of the prototype, they clench the proof of the claim to the characteristics of consistent titulation and accurate transcription which I have from the first asserted for so much of the Corpus MS. as represents primitive work; and they put us in touch with a clue to the date of the Canterbury original. But first let us learn how it was that St Gregory's pages were so ruled as to contain, on the average, rather more than 370 letters each.

It is but reasonable to suppose that when St Gregory had so far prosecuted those labours of his on the *codex gelasianus* which have been described to us by his biographer[1] he would take care that the leaves of his new *uolumen* should be of such a capacity, and the first mass of his proposed *liber sacramentorum* of such a textual value, as to correspond the one with the other. If we speculate at all, we must speculate in accordance with our knowledge of the usage by which the prologue or first section of a work was made, with its rubrics, to fill an integral page

[1] Ioannes Diaconus, S. Gregorii Magni Vita, II. 17. (Migne, LXXV. 94 A).

or an integral number of pages of the book that was to contain it. The first mass of Redaction D did not fill a page, but the first nine masses were purposely made to fill a quire, the crowning mass of the Nativity being now set after a nine-fold exordium in the place of honour which I think had once been held by the first Christmas mass after a single exordium. Redaction D began with Advent Sunday, Redactions A and B, and possibly C as well, had begun with Christmas-Eve. Can the Christmas-Eve mass of these editions have occupied precisely such a column as I have described? Unquestionably it can. Its title, IN UIGILIA NATALIS D̄N̄I, determined, or was determined by, the lineal measurement; its title, rubrics and constituents determined, or were determined by, the columnar measurement of the gatherings which made up the pontiff's new *uolumen*. The first line would be such a line as I have indicated, the second, third and fourth would be docked of about a quarter of their contents by the large initial monogram for 'Deus'; the rest would have about 19 letters each. Thus:—

| | |
|---|---|
| First line | 19 letters. |
| Second, third and fourth lines (besides initial) | 42 ,, |
| Sixteen lines of 19 letters | 304 ,, |
| Total | 365 letters. |

What then was the content of the Christmas-Eve mass in Redactions A, B and C? Remembering that as yet there were no antiphonarial indications, taking care to omit, as just now, the initial 'Deus,' omitting the marginated initials of Secreta and Postcommunion, and making allowance for the contractions 'OM̄P̄S,' 'D̄S̄,' 'D̄N̄S,' &c., we have as follows:—

| | |
|---|---|
| For title | 19 letters. |
| For Oratio and rubric (144 + 2) | 146 ,, |
| For Secreta and rubric (98 + 3) | 101 ,, |
| For Postcommunion and rubric (95 + 4) | 99 ,, |
| Total | 365 letters. |

It is incredible that the coincidence should be accidental; and, when we find that the space allowed for the monographic initial of the Oratio has the value of (57 − 42 =) 15 letters, a figure which raises either total to (20 × 19 =) 380 letters, we may feel certain that the pages of Redaction D as represented in the prototype and—if, indeed, it was not the same document—the pages of the exemplar of the Corpus MS. were of like capacity with those of the earlier editions.

I now come to the three groups of changes in constituent text[1] of which I spoke just now[2] as peculiar to the Proprium Sanctorum of the Corpus MS.

First: Redactions A and B had on the twentieth of January exhibited two masses; one of which, in honour of St Fabian, comprised the constituents 'Infirmitatem nostram,' &c., 'Hostias tibi,' &c. and 'Repleti participatione,' &c.; whilst the other, which contained the prayers, 'Deus qui beatum,' &c., 'Accepta sit,' &c. and 'Sacro munere satiati,' &c., did duty for St Sebastian. But the Corpus MS. gives the two saints one mass, composed of the 'Infirmitatem,' the 'Accepta sit' and the 'Sacro munere satiati'; its title and the verbal text of its constituents being such as to suit the new and dual assignation.

Secondly: Redactions A and B had on the sixth of August exhibited two masses in honour, the one of St Sixtus, the other of SS. Felicissimus and Agapitus. The first of these is all that appears in the Corpus MS., and it appears with modifications of title and of text which prove the absence of the other to be not accidental.

Thirdly: Redactions A and B had on the twenty-second of November exhibited a mass in honour of St Caecilia. The reasons for believing the mass in the Corpus MS. to have had no place in the Canterbury original need not be repeated in this place[3].

Now, let us assume, what I hope presently to prove, that these changes were not made before or during the elaboration of Redaction D. It is evident that, unless St Gregory when making them had recourse to some compensating expedient, he either disfigured his book or obliged himself to re-write the Proprium Sanctorum at a frightful expenditure of time, labour and parchment. It had almost been better, one would think, to leave the masses than to cancel them at such a cost. Can we, then, find traces of such a manipulation as would obviate each and all of these alternatives? We can.

Near the close of the Proprium de Tempore, and within a short distance of the place of the first suppression, a post-pentecostal mass which had figured in A and B is found to be wanting in the Corpus MS.; and, within a short distance of the place of the second, the Corpus MS. bears witness to an elaborate manipulation which I will describe at

[1] The several references in the MS. are fol. 75; foll. 108, 109; foll. 132 *v.*, 133.

[2] See above, p. cxvii.

[3] See above, pp. xxix—xxxvii., xcix., cxvii.

once, pausing only to remark that the third suppression—that on St Caecilia's Day—is, so to speak, made good by the introduction in its close vicinity of a mass for the Octave of St Andrew, a welcome and appropriate addition to the mass-book of the mother house in Rome of which St Andrew was the patron. Redactions A and B had assigned two masses to St Laurence's Day (the tenth of August), and if the Canterbury original had done the same we should, no doubt, find the Corpus MS. in constituent agreement with B, giving to one mass the prayers 'Excita dne in aecclesia,' &c., 'Sacrificium nostrum,' &c. and 'Supplices te rogamus,' &c., and to the other 'Da nobis,' &c., 'Accipe q. d. munera,' &c. and 'Sacro munere satiati,' &c. It has, however, only one mass, and that a mass compiled, in part from one, and in part from the other, of its presumable predecessors.

Now, it has occurred to me, (i) that the cancelled constituents of the twentieth of January and the suppressed post-pentecostal mass in its vicinity may have had the joint textual value of a leaf; (ii) that the cancelled mass of the sixth of August and the suppressed constituents of the tenth may likewise have had the joint textual value of a leaf; and (iii) that the mass for the Octave of St Andrew may be the textual equivalent of the cancelled mass of St Caecilia. I state the case in general terms; but the reader will have no need to be told that, if all this be true, the first and second of the three operations must have been complicated by inevitable modifications of verbal text and by many minute details of re-adaptation.

As my theory cannot be tested without careful counting, I count as carefully as I can, and set down the result as briefly as may be.

Beginning with the first group, I find that (i) the textual content of the three several masses, as they may be presumed at one time[1] to have stood in D, and (ii) the textual content of the one composite mass in D′, as now presented to us in the Corpus MS., are, respectively, as follows. Here, as on previous occasions, I give the details in terms of letters:—

[1] It is morally certain that they were as in Pamelius and Muratori, with the sole exception that there had been no Antiphonae in B, the redaction on which those editors worked.

Similarly, I have no doubt that the cancelled mass in honour of St Caecilia was that printed by Pamelius and Muratori. The 'De sancta Cecilia' which figures in the Corpus MS., and which we have sufficient reason for believing, on other grounds, to be adventitious, has the constituent text, longer by 35 letters, found in Ménard. See below, p. cxxiv., where I take my figures from Pamelius.

| | First Arrangement (D) | | | Second Arrangement (D′) |
|---|---|---|---|---|
| | For the 'Deus refugium' | For St Fabian | For St Sebastian | For the composite Mass in C.C.C.C. 270 |
| Title | 6 | 15 | 21 | 33 |
| Antiphona | 0 | 19 | 19 | 19 |
| Rubrics | 10 | 10 | 10 | 10 |
| Oratio | 128 | 131 | 159 | 139 |
| Secreta | 106 | 110 | 116 | 118 |
| Postcommunion | 135 | 88 | 156 | 180 |

Difference of Totals 385 + 373 + 481 = 1239 − 499 = 740 = 2 × 370 } letters.

That is to say, the nett suppression of text in the case of the first group of instances in the Proprium Sanctorum is a suppression of the textual value of an integral leaf.

As regards the second group, the figures are, until we slightly modify them in a later chapter:—

| | First Arrangement (D) | | | | Second Arrangement (D′) | |
|---|---|---|---|---|---|---|
| | For St Sixtus | For SS. Felicissimus and Agapitus | For St Laurence (first mass) | For St Laurence (second mass) | For SS. Sixtus, Felicissimus and Agapitus | For St Laurence (only mass) |
| Title | 13 | 26 | 11 | 5 | 31 | 5 |
| Antiphona | 0 | 0 | 9 | 9 | 0 | 9 |
| Rubrics | 11 | 11 | 11 | 11 | 8 | 11 |
| Oratio | 144 | 119 | 127 | 110 | 155 | 110 |
| Secreta | 83 | 115 | 121 | 110 | 118 | 121 |
| Postcommunion | 101 | 99 | 120 | 153 | 103 | 120 |

Difference of Totals 352 + 370 + 399 + 398 = 1519 − (415 + 376) = 1519 − 791 = 728 } letters.

St Gregory's task at the beginning of the Proprium de Tempore had been that of a minute, careful, complicated levelling-up to the value of a leaf[1]; in his first and second exploits on the Proprium Sanctorum it was the very nice and exacting task of cautiously levelling-down to the same extent; but, when he came to deal with the mass of St Caecilia, pursuing neither of these two methods, he simply removed the leaves which held his masses for St Caecilia and St Andrew, and replaced them by others in which, nothing being given to Caecilia, so much as was taken from her was, in the proper place, given to the apostle in the form of a mass for the octave.

The numbers of the suppressed mass, SCAE CAECILIAE VIRGINIS, and of the new mass in honour of St Andrew are, respectively:—

| | | | |
|---|---|---|---|
| Title | 21 | | 16 |
| Antiphona | 10 | | 0 |
| Rubrics | 10 | | 11 |
| Oratio | 126 | | 125 |
| Secreta | 112 | | 105 |
| Postcommunion | 97 | | 119 |
| Difference of Totals | 376 | - | 376 = 0 |

Such, then, were the manipulations practised upon St Gregory's Sacramentary by the illustrious editor himself after the completion of Redaction D; for I conclude without hesitation that he did so manipulate it, and cannot carry scrupulosity so far as to affront the intelligence of my readers by affecting to think that differences so varied and minute and results so striking can have been fortuitous.

Thus did St Gregory lessen the bulk of his Proprium Sanctorum by the suppression of two several batches of scattered text, each of which represented a leaf of writing. But why? And why, when making one mass do duty for St Fabian and St Sebastian, and again for St Sixtus and SS. Felicissimus and Agapitus, fail to do the same in the case of St Clement and St Felicitas on the twenty-third of November? The body of St Sixtus did not lie beside, or even near, those of Felicissimus and Agapitus; nor the body of Pope Fabian near that of the soldier saint. Why, then, the two changes? Or, if two were made, why not a third as well?

[1] See above, pp. cxviii., cxix.

Of all the popes whom the Church of Rome honoured with a *festum* before the days of Gregory the Great, there were precisely two of whom it is certain that their bodies lay in the cemetery of St Calixtus, and in that particular vault in the cemetery of St Calixtus which, contiguous to the *cubiculum* of St Caecilia, was, together with it, at some time until now, I believe, undetermined, rendered inaccessible by reason of the obstruction of the neighbouring galleries—Pope Fabian and Pope Sixtus II., the very pontiffs whose masses we have been discussing. I cannot find any escape from the very obvious inference, that St Gregory's reason for suppressing the separate celebration of the respective *festa* of the two popes, and for cancelling the mass of the virgin-martyr, was that the time had come at which it was impossible to approach and venerate their respective resting-places.

The question now occurs, When were the papal crypt and the *cubiculum* of St Caecilia closed against approach? Or, if they were not rendered inaccessible at one and the same time, when was the access to either of them barred? I ask this latter question because the Commendatore de Rossi has very plausibly suggested[1] that a slight wall may at one time have been run up across the short passage connecting the two chambers, and because, if such was indeed the case, the account I am about to suggest would seem to receive confirmation from the fact.

The catalogue preserved at Monza of the Roman martyrs before whose bodies lamps were burned in or about, at any rate, the earlier part of the pontificate of Gregory the Great makes no mention of either Pope Fabian or Pope Sixtus, but does include the name of St Caecilia; and the labels appertaining to the vials in which the oils were sent by St Gregory to Queen Theodelinda, though they mention St Caecilia, yield no record of the other two[2]. In explanation of this difference I would venture to suggest that, when the *olea* were collected, the papal crypt had been already rendered inaccessible by the earthing-up of its outer approaches and the walling-up of the passage connecting it with the *cubiculum* of St Caecilia; but that this latter chamber was still accessible from its outer entrance, though closed to approach from the crypt of the popes. I mean, in other words, that at the time when the *olea* were collected one-half of that work of concealment had been achieved, the final completion of which was the motive cause of the very

[1] Roma Sotterranea, II. 126, 127.
[2] Marini, Papiri Diplomatici, pp. 208, 209.

remarkable modification which Pope Gregory made in his working copy of Redaction D; and that, until the work of concealment was completed, he allowed his sacramentaries to remain undisturbed.

Be this detail as it may, Redactions A and B point to an accessible chamber of St Caecilia and an accessible papal crypt at the beginning of Gregory's pontificate; the Corpus MS. reveals to us a prototype deliberately manipulated and modified in attestation of a crypt and a chamber closed, and effectually closed, against approach. It also gives us one more proof of the fact which more especially concerns us at the present moment, that the pages of the prototype were of the same textual capacity as those of the exemplar of the Corpus MS.

This latter fact is, obviously, of importance. It proves that, for anything that can be seen to the contrary, the exemplar of the Corpus MS., so far from being a document foreign to the prototype, may have been either the very book which had undergone the manipulation I have just described, or, if not the book itself, one of its derivatives, the *libri missales* which Archbishop Egbert tells us that St Augustine brought to England. I shall discuss the alternative in my concluding chapter.

The mention of Archbishop Egbert calls back to mind what he tells us about the English observance of the summer ember-season; and the occasion is all the more opportune, as it is in connexion with the summer ember-week that the Corpus MS. exhibits a group of constituent peculiarities which this is the proper moment for describing.

The first thing that strikes us on examining the Corpus MS. is that neither explicitly nor by implication was the group of summer ember-masses assigned, as first copied into it by the transcriber, to the second week in June, the traditional place held by it in the time of Amalarius[1] and presupposed, to all appearance, in the texts used by Ménard and Da Rocca, nor yet to Whitsun-week itself, the place which the author of the Micrologus (cap. XXV.) tells us had been given to it, first by St Leo, and after him by St Gregory[2]. As regards the latter pontiff, the testimony of the Micrologus is clear enough,—'Sanctus quoque Gregorius papa primus, a quo omnia ecclesiastica officia pene habemus, beato Leoni optime concordat, qui et in Sacramentario et in diurnali Antiphonario eidem ieiunio nullas orationes uel cantus adscribit, nisi infra Pentecosten dicendos.' And yet the testimony of Archbishop Egbert is equally clear. According to him, the place given to the summer fast

[1] De Ecclesiasticis Officiis, Lib. 2, Cap. 1 (Migne, CV. 1076 B).
[2] Migne, CLI. 999 A.

by Gregory the Great when legislating for the Church of the English was not, specifically, the pentecostal week itself, nor yet, specifically, the following week; but the *plena hebdomada*, or open fortnight, intervening between Whitsunday and the Sunday next after the Octave of Whitsunday; and this is precisely the place assigned to it in the Corpus MS. as written by the transcriber, where the jejunial group follow the six ferial masses appropriated to Whitsun-week and precede that for the First Sunday after the Octave of Pentecost, being headed by a title peculiar to themselves, but a title withal which does not say whether they are to be used on the first week or the second, or on either as circumstances may require.

I gravely question whether any other book but ours be in existence which deals thus with the masses of the summer ember-week; but, however that may be, no more felicitous proof than this agreement of the Corpus MS. with Egbert's account of Gregory the Great's provision for the Church of the English could reasonably be desired in attestation of the claim of the Corpus MS. to exhibit the text of the Missal described by Egbert as embodying that specific piece of legislation. He certainly seems to speak of some peculiar provision purposely made for the church in our land, or, at any rate, of a certain use which, intentionally or unintentionally, had come to be its peculiar possession. Can it have occurred to him to guess how Gregory had contrived to engraft it into the missals he sent to England? The great pontiff had done it by the same sort of artifice as that employed by him on the opening masses of the Proprium de Tempore. Let me describe it as briefly as I can.

Here, as in other instances, the masses previously assigned to the three summer ember-fasts had been those which we now find in Pamelius. But Gregory converted them from ember masses into ferial by restricting the number of Orationes in the first and third to one only. He at the same time introduced into his book, and under a separate heading, a group of new ember masses, that for Wednesday having two Orationes, that for Saturday having six.

All this he evidently did. But the question now arises, When did he do it? It shall be answered presently.

This, at least, he evidently did. But another question follows, Was this all that he did? Unless I misunderstand Archbishop Egbert's account, that prelate describes St Gregory as having introduced *officia* for the summer ember-days into the Antiphonary for the special behoof of the Church of the English, or, at any rate, on the occasion of his

mission to the English; and, if I be right in thus interpreting his account, I may be safe in taking it for granted that the earlier group of summer ember masses were not provided with antiphonarial indications, for the mere reason that as yet no *officia* had been composed for them. Assuming thus much—but being ready on further examination slightly to modify the assumption—I now gauge the capacity of the constituents proper to the three ember masses as they stood in the first instance in the prototype. That being done, I do the like for those proper to the ferial and ember masses exhibited to us by the Corpus MS. We shall thus have in tabular form St Gregory's provision for the *plena hebdomada post pentecosten* in (I) the unaltered, and in (II) the altered prototype. As I wish to ascertain the textual difference between D and D′ I need but note the textual value of the proper constituents, excepting such as are common to both groups[1]. Thus:—

I. For the unaltered prototype (D) we have:

| | |
|---|---|
| Ember Mass for Wednesday: | |
| Title and Rubrics | A |
| 'Mentes nostras...filius ueritatem' &c. | a |
| 'Praesta q̄s...habitando perficiat' &c. | 113 letters |
| 'Accipe q̄s dn̄e...effectibus celebremus' &c. | b |
| 'Sumentes dn̄e...consequamur' &c. | c |
| Ember Mass for Friday: | |
| Title and Rubrics | B |
| 'Da q̄s aecclesiae...incursione turbetur' &c. | d |
| 'Sacrificia dn̄e tuis...corda succendit' &c. | e |
| 'Sumpsimus dn̄e...auxilium' &c. | f |
| Ember Mass for Saturday: | |
| Title and Rubrics | C |
| 'Mentibus nostris...gubernamur' &c. | g |
| 'Illo nos igne...accendi' &c. | 96 letters |
| 'Ds̄ qui ad animarum...deuotos' &c. | 124 letters |
| 'Praesta q̄s om̄ps ds̄...impetremus' &c. | 109 letters |
| 'Praesta q̄s om̄ps ds̄...ieiunemus' &c. | 86 letters |
| 'Ds̄ qui tribus...uitiorum' &c. | h |
| 'Ut accepta tibi...pectus offerre' &c. | i |
| 'Praebeant nobis...delectemur et fructu' &c. | k |

Total (A+B+C)+(a...k)+528 letters.

[1] In counting the letters of these ember masses I take it for granted that St Gregory's final assortment of constituents is made known to us by the marginal corrections on fol. 57. The discussion of this particular detail must be postponed to the final chapter of the present Introduction. Meanwhile, see below, p. cxxx.

II. In the altered prototype (D′) the record was:—

| | |
|---|---|
| **Ferial Mass for Wednesday:** | |
| Title, Antiphon and Rubrics (9+8+12=) | 29 letters |
| 'Mentes nostras...filius ueritatem' &c. | a |
| 'Accipe q̄s dn̄e...effectibus celebremus' &c. | b |
| 'Sumentes dn̄e...consequamur' &c. | c |
| **Ferial Mass for Friday:** | |
| Title, Antiphon and Rubrics (8+8+12=) | 28 letters |
| 'Da aecclesiae tuae...incursione turbetur' &c. | d |
| 'Sacrificia dn̄e tuis...corda succendit' &c. | e |
| 'Sumpsimus dn̄e...auxilium' &c. | f |
| **Ferial Mass for Saturday:** | |
| Title, Antiphon, Psalm and Rubrics (7+11+11+12=) | 41 letters |
| 'Mentibus nostris...gubernamur' &c. | g |
| 'Ut accepta tibi...pectus offerre' &c. | i |
| 'Praebeant nobis...delectemur et fructu' &c. | k |
| Blank Line | 19 letters |
| General Rubric to Ember Masses | 20 letters |
| **Ember Mass for Wednesday:** | |
| Title, Antiphon and Rubrics | A+23 letters |
| 'Om̄ps et misericors...recurrentes' &c. | 148 letters |
| 'Da nobis dn̄e...ministrabis' &c. | 88 letters |
| 'Solennibus ieiuniis' &c. | 139+3 letters |
| 'Quos ieiunia...capiamus' &c. | 113 letters |
| **Ember Mass for Friday:** | |
| Title, Antiphon and Rubrics | B+11 letters |
| 'Ut nobis dn̄e...faecundas' &c. | 89 letters |
| 'Om̄ps sempiterne...commendet' &c. | 185 letters |
| 'Anime q̄s om̄ps d̄s...institutis' &c. | 109 letters |
| **Ember Mass for Saturday:** | |
| Title, Antiphon and Rubrics | C+38 letters |
| 'Praesta dn̄e q̄s famulis...sumamus' &c. | 121 letters |
| 'Da nobis...abundare' &c. | 101 letters |
| 'D̄s qui misericordia...diffundas' &c. | 131 letters |
| 'D̄s qui nos...condonentur' &c. | 119 letters |
| 'D̄s qui non despicis...prosperitas' &c. | 167 letters |
| 'D̄s qui tribus...uitiorum' &c. | h |
| 'Dn̄e d̄s noster...sacramentum' &c. | 194 letters |
| 'Sumptum q̄s...aeternae' &c. | 80 letters |

Total (A+B+C)+(a...k)+1996 letters.

The difference between these two aggregates is (1996 − 528 =) 1468 (= 4 × 367); and, even though in a future chapter I should find reason slightly to modify one or two details, the conclusion we have reached

will remain unshaken; that in this case, as in others, St Gregory's newer arrangement was effected by a minute adjustment of materials; his object being to avoid all trace of the mechanical device of intromitted leaves of writing uniform with the rest of the volume, by taking care, as a *conditio sine qua non* to success, that the nett aggregate value of the added writing should be that of an even number of pages of twenty lines, each line containing, as an average, some eighteen or nineteen letters.

And here I would beg leave to record once more our obligation to the vigilant care of the principal reviser of our volume. But for that vigilant care at fol. 9 *v.* and fol. 10, we should not have touched the clue which conducted us to the reconstruction of the opening pages of the exemplar[1]. But for the like vigilant care of the reviser's in cancelling the Secreta at fol. 57, lin. 16, we should have been thwarted and embarrassed at the outset of the proof that the Corpus MS. embodies an authentic revision of the verbal text of St Gregory's great liturgical monument[2]. And, but for that suppression, but for the concomitant record of the replacing Secreta, and but for a like double correction in regard of the neighbouring Postcommunion, it would have been impossible to prove—at any rate, to prove satisfactorily—that the very remarkable provision for the summer ember-masses mentioned by Egbert of York as characteristic of the missals seen by him at St Augustine's was a provision in such wise peculiar to the missals of that monastery as that there may have been no other and independent instance of it to be found in Christendom.

## The Terminus a Quo of the Primitive Book.

The archetype of the Canterbury missals was, as it would seem, the outcome of a fourth redaction; and, assuredly, if St Gregory when engaged in its elaboration had already resolved to suspend the distinct and separate celebration of the three *festa* discussed in our last chapter, he would have taken care to do so before once again putting forth the Sacramentary. On the other hand, we cannot suppose that, the fourth edition once published, he would have undertaken so elaborate and painstaking a triad of manipulations, but for the occurrence of some event sufficiently grave to justify him in withdrawing those *festa* from the time-worn observances of the Roman Church.

If, then, we attribute this threefold suppression to a recent closing

[1] See above, pp. cx.—cxv. [2] Ib. p. li.

of the galleries adjacent to the papal crypt and the sepulchral chamber of St Caecilia, we may set down the date of that event as a *terminus a quo* for the date of the primitive and parent source of the Corpus MS.

And if I be right in assuming the obstruction to have been provoked by fear of sacrilege at anti-catholic hands, the occasion and the date are not far to seek; for it was in the spring of 595 that news of the approach of Agilulf and his Lombard hosts fell on the terrified ears of Gregory the Great. But, inasmuch as the galleries and staircases of the cemetery of St Calixtus must already have been earthed up before the catastrophe occurred, we shall perhaps be safe in saying that Redaction D was completed by the spring of 594, and that the summer of that year witnessed the threefold modification of the constituent text of the Proprium Sanctorum which we discussed in the last chapter.

To the year 595, on the other hand, or to the earlier half of 596 may reasonably be ascribed the final readjustment of the *liber missalis* which in the July of the latter year the Provost of St Andrew's carried with him when he set forth on his memorable mission. By the final readjustment I, of course, mean that to which is referable the new assortment of constituents for the *plena hebdomada post pentecosten*.

The changes in verbal text which are characteristic of Redaction D must be assigned, for the most part, to the year 594, but I think that there are one or two which must be referred to the year of the mission[1].

The first startling fact which, now some few years ago, confronted and for a moment appalled me in my examination of the rubrics of the Proprium Sanctorum was the ablative-case title of the mass of a saint whose cultus I knew to have been more ancient than the age of St Gregory. It soon became evident to me that, unless the Corpus mass of St Caecilia was adventitious to the primitive book whose contents I believed to lie enshrined in the Corpus MS., the unique and splendid pretension of the document would certainly be vitiated and, not improbably, rendered impossible of substantiation; and hence I felt it right to say, when[2] searching for a *terminus ad quem*, that we should have to confront another problem, that of a *terminus a quo*, and to warn my readers that it would behove us to enquire whether the primitive book revealed to us by the Corpus MS. yielded evidence of a date so late in the pontificate of Gregory as that the sepulchral chamber of St Caecilia had already been closed, her *festum* suspended, and her mass cancelled, before that primitive book left Rome for Canterbury.

[1] These will be noticed in a later chapter.

[2] See above, p. civ.

The slow solvent of a patient examination has provided a superabundantly satisfactory answer to that question, and in a way little dreamed of when I took the task in hand.

## The Antiphonarial Excerpts.

The stichometry of the earlier pages of our volume justifies us in believing it to have been the intention of St Gregory that throughout the Proprium de Tempore of the mass-books which his missionaries brought to Canterbury every mass for which an *officium* was provided in the companion volume of the Antiphonary should carry an intimation of the fact in the shape of a brief memorandum inserted immediately after the heading, or *capitulum*. The memorandum consisted of the first words, or even the first syllables merely, of the Antiphona, the first constituent of the *officium*.

It would seem, therefore, to have been both natural and congruous that when dealing with adventitious masses our transcriber should also preface such of them as could boast *officia* with a like indication of their respective Antiphonae.

Besides these two categories there is a third consisting of some few primary masses—I am still speaking of the Proprium de Tempore—to which St Gregory had not assigned *officia*, but which in course of time came to possess them. These Gregorian masses, as they appear in our volume, are prefaced, each of them, with an indication of the post-Gregorian Antiphona thus attributed to it.

The consequence is, that in our Proprium de Tempore there are almost as many indicated Antiphonae as masses. But the number of inserted *officia* is very much smaller, because these only occur—at least after fol. 8—where it was possible to find accommodation for them upon blank erasures created by the obliteration of condemned Prefaces. But —I am still speaking of the Proprium de Tempore—wherever a Preface has been condemned it has been expunged, except on the first Sunday after Christmas-Day, the third after the Octave of the Epiphany and that next before Advent; and all expunged Prefaces are replaced by the corresponding *officia*, except on Passion-Sunday, Palm-Sunday and the eighteenth in the post-pentecostal series. Three, however, of these six days had no *officium* in St Gregory's own Antiphonary.

Now, when I peruse the long series of antiphonarial indications prefixed to the several Sunday masses of Gregorian cognizance I find

that they stop short with the twenty-second Sunday after the Octave of Pentecost, although we should have expected to find the 'Dicit Dominus Ego cogito' assigned to the twenty-third, and even to the twenty-fourth as well. But, although these two Sundays are left unprovided, we do find the 'Dicit Dominus Ego cogito' attributed to the twenty-fifth Sunday. If, however, we turn to the palimpsest insertions for light and information we find on the twenty-third Sunday the *officium* 'Dicit Dominus Ego cogito'; then on the twenty-fourth a very beautiful *officium*, 'Sperent in te,' not to be found, so far as I am aware, anywhere else; and then a week later the 'Dicit Dominus Ego cogito,' but this time under a form which leaves no doubt that it is of non-Gregorian derivation.

The circumstance I have just mentioned raises a presumption that the attribution of the 'Dicit Dominus Ego cogito' to the twenty-fifth Sunday is unauthentic, and that this antiphonarial indication, like that for the following Sunday, like that for the eighteenth of the post-pentecostal group, like that for the second in Lent, like others which I need not now enumerate, was taken, not from the original *liber missalis*, but from some other book; in other words, that, whilst the mass is authentic, the antiphonarial indication appended to its title is of alien derivation.

If this be so, it almost inevitably follows that, although St Augustine's copy of his master's Antiphonary may have contained the 'Dicit Dominus Ego cogito' assigning it to the twenty-third Sunday, and the 'Sperent in te' assigning it to the twenty-fourth, the corresponding masses in his copy of his master's Missal presented no intimation of the fact; in other words, that Gregory, notwithstanding his care to complete the equipment of his masses with antiphonarial indications, wittingly or unwittingly left two, and only two, of the long tale unequipped, namely the antepenultimate and the penultimate of the post-pentecostal group.

Now, if in a previous chapter I was right in believing St Gregory to have exscinded upon an afterthought the mass 'Deus refugium nostrum,' which had hitherto stood last but one in the group, a very plausible account may be given of the missing indications by (i) supposing the leaf on which the 'Deus refugium nostrum' began to have contained the 'Largire quaesumus' and the 'Familiam tuam'; by (ii) supposing that Gregory, when re-writing these on a new leaf, left blank spaces after their respective titles pending a change he contemplated in the Antiphonary, the change which introduced the *officium* 'Sperent

in te' into the volume and which made it, not the 'Dicit Dominus Ego cogito,' the last of the series standing ready for repetition if need should be; and (iii) by further supposing that, after this change had been effected in the Antiphonary, he or his scribe forgot to turn to the mass-book and there introduce in the blank spaces that awaited them the phrases 'Dicit Dominus Ego cogito,' 'Sperent in te,' 'Sperent in te' before the three concluding masses of the Proprium de Tempore.

To complete the plausibility of this explanation it would, of course, be necessary to prove, not only that the mass 'Deus refugium' was exscinded from Redaction D of St Gregory's Missal as an afterthought at some time between the closing of the papal crypt and the summer of 596, but that the 'Sperent in te' was during that interval added to what for convenience' sake I will call the third form of the Antiphonary. The first of these conditions has been fulfilled; and I hope, in the course of the following pages, to discover something which may tend to prove that the third form of the Antiphonary was an unfinished enterprise whilst as yet the exemplar of the Corpus MS. was in course of transcription or of re-arrangement.

On comparing the antiphonarial indications which serve as sub-titles to many of the masses in our Proprium de Tempore with the corresponding *officia* in the Liturgicon of Pamelius and in the authorized Roman Gradual I find that, whatever differences of constituent text may in any instance be discoverable, the Antiphona assigned to a given mass in any one of the three documents is invariably the Antiphona assigned to it in the other two.

But this cannot be said of the Proprium Sanctorum. For, whilst on St Clement's Day the Pamelian Antiphonary gives, as the first constituent of the *officium*, 'Dicit Dominus Si quis testimonium meum,' &c., the Roman Gradual has 'Dicit Dominus Sermones mei quos dedi,' &c., our antiphonarial indication corresponding with the latter.

Now, I do not think that the liturgists anywhere declare St Gregory to have compiled proper *officia* for the whole series of saints' masses; and the fact I have just noted may serve us as a caution not to take it for granted that he did. There is no reason to believe that he achieved, or indeed had undertaken, such an enterprise. On the contrary, when the author of the Micrologus tells us (cap. XLIII.) that he allowed one and the same *officium* to do duty for two distinct confessor pontiffs, if we draw any inference at all on the subject, the only safe inference must be that, whatever Gregory may have hoped to accomplish, should leisure be allowed him, he did not postpone the publication of his Antiphonary

until he should finally and conclusively have assigned a proper *officium* to every several saint's day. And when the same writer says (cap. LV.), 'antiqui de sanctis communiter in Paschalibus cantare solebant, unde et adhuc de uno quae ad plures pertinent cantantur,' whatever be our speculation as to the earlier history of antiphonarial *officia*, whatever our opinion as to the felicity of the writer's explanation of the phenomenon, we surely may be on our guard against taking it for granted that a proper *officium* was in St Gregory's opinion a *conditio sine qua non* to the celebration of an extra-paschal saint's day, any more than that it was a *conditio sine qua non* within the paschal season. It may be, therefore, that the very few antiphonarial indications exhibited by our missal in the Gregorian masses of the latter portion of its Proprium Sanctorum represent all the *officia* contained in the corresponding part of St Augustine's copies of the Antiphonary. And even should we suppose St Gregory to have aimed at a Sanctorale as fully officed as was his Temporale, there certainly is no reason to believe that he can by the summer of the year 596 have done all that it was his wish and intention to do in a work so susceptible of minute and varied labour as the psalmodic adornment and elucidation of each several *festum* then kept by the Roman Church. If, therefore, it be true that at the time of the departure of his missionaries he had gone so far as to provide a twenty-fourth, but not as yet a twenty-fifth *officium* for the post-pentecostal dominical series of masses, it may also be true that he had not as yet made definite assignment of *officia* to all the masses in his Proprium Sanctorum, but only to the earliest of them, the most important of them, those of them for which he had a special devotion, or those which he may himself have happened to celebrate *in proprio loco* in one or other year of his pontificate. Small, therefore, as is the number of saints' *officia* transcribed into the Corpus MS., it may not be far, if at all, short of the full complement.

I now turn from speculation as to the precise stage attained by St Gregory in the summer of the year 596 in his elaboration of the *liber antiphonarius* to the antiphonarial *officia* which—whatever their pedigree—have been transferred to our volume.

If we assume that such of the *officia* preserved in the Corpus MS. as belong to masses of Gregorian cognizance are themselves Gregorian, and compare them with the corresponding *officia* in the Liturgicon of Pamelius and the authorized Roman Missal, a working hypothesis may be constructed, which I will endeavour in the present chapter to subject to the test of facts. It is, briefly, this:—That St Gregory made at least

three redactions of his Antiphonary; that of these the first in order of time was one substantially but not verbally the same as that preserved in the Pamelian collection, whilst the second was one substantially but not verbally the same as the Pio-Clementine; but that the *officia* preserved in our volume are, except for errors of transcription, a faithful representation of the third.

For errors of transcription no one will be unprepared who has even so much as set eyes on the slovenly batches of palimpsest writing which disguise these precious items of salvage from a document which I believe to have been—whether actually or derivatively it would be hard to say—one of the *ipsa antiphonaria* mentioned by Archbishop Egbert.

In the absence, however, of conclusive proof that our extracts were derived directly from such a document, I may be allowed to note a fact which serves to prove that they may indeed have been so derived. On the second Sunday in Lent only three words of the Gradual are given, and these are followed by the rubric '*Require retro in feria quarta.*' This is clear enough; but, very curiously, it is not all. Two very interesting words are added to it; and the whole runs thus:—'Require retro in feria quarta *ut supra.*' I take this to mean that the book whence the parent copy of this non-Gregorian *officium* had been taken was a book in which Gregorian and non-Gregorian work stood in the current text undistinguished the one from the other,—'*Require retro,*' &c.; but that the book into which it was transferred, and whence it was copied into ours, was a book in which Gregorian work occupied the body of the page, while non-Gregorian work was lodged in one or other of the three exterior margins, the lower margin being used in this instance—'*ut supra.*' These two instructions, 'retro' and 'ut supra,' serve, I say, to prove that the volume whence our *officia* were copied was a volume ancient enough to carry only Gregorian *officia* in the body of its pages.

I think there cannot be a doubt that the Pio-Clementine Gradual—usually known as the Roman Gradual—represents an ultimate original which held a chronological place intermediate between the constituent text represented by the Pamelian Antiphonary and the constituent text of our rescued *officia*; and that, of the three editions of which the three collections are the witnesses, that indicated in our pages is the last. (1) Our constituent text has much in common with that of the Roman Gradual, but it is a text of afterthoughts and improvements. (2) The constituent text of the Pamelian Antiphonary has much in common with that of the Roman Gradual, but it is a text of early and, it may

even be, of first attempts. (3) Although the two have much in common with the Roman Gradual, they have very little indeed in common with each other that is not found there.

It would be foreign to the scope of the present Introduction to give a mere list of the differences of constituent text which come to view on a comparison of the three documents; but I can assure the reader that such a list, if presented to his view, would be found to prove that on almost every Sunday of the year the Canterbury form of the Roman Antiphonary differed in less or greater measure from the Roman Gradual now in general use.

With regard, however, to verbal variants, I shall, I hope, be forgiven if I give a tabulated list of them.

I. The readings proper to the Pamelian text as against those of the Pio-Clementine and our own are as follows:—

| A | *Reference.* | *Psalm: Verse.* | *Pam.* | *Rom. and MS.* |
|---|---|---|---|---|
| 1 | 7 | 49 : 3 | Deus manifestus ueniet | Deus manifeste ueniet |
| 2 | 7 *v.* | 84 : 7 | Deus tu conuersus uiuificabis | Deus tu conuertens uiuificabis |
| 3 | 19 | 43 : 24 | obliuisceris tribulationis nostrae | obliuisceris tribulationem nostram |
| 4 | 20 | 118 : 13 | iudicia oris mei | iudicia oris tui |
| 5 | 21 *v.* | 90 : 16 | implebo eum | adimplebo eum |
| 6 | 59 *v.* | 15 : 7 | Benedicam Domino | Benedicam Dominum |
| 7 | 60 | 47 : 1 | laudabilis nimis | laudabilis ualde |
| 8 | 63 | 33 : 2 | Benedicam Domino[1] | Benedicam Dominum |
| 9 | 67 *v.* | 77 : 1 | Attendite populus | Attendite popule |
| 10 | 70 | 129 : 2 | exaudi uocem meam | exaudi orationem meam |
| 11 | 75 | 78 : 10 | sanguinem seruorum tuorum | sanguinem sanctorum tuorum |

To complete the classification the following must be added[2]:—

| A | *Reference.* | *Psalm: Verse.* | *Pam.* | *Rom. and MS.* |
|---|---|---|---|---|
| 12 | 8 *v.* | 84 : 2 | captiuitatem | captiuitatem Iacob remisisti iniquitatem |
| 13 | 13 | 118 : | adiuua me...propter | adiuua me...saluum me fac propter |
| 14 | 19 *v.* | 99 : 3 | populus eius | populus eius et oues pascuae eius |
| 15 | 21 *v.* | 90 : 3 | ipse liberabit me | ipse liberauit me |
| 16 | 21 *v.* | 90 : 15 | inuocauit me | inuocabit me |
| 17 | 28 | 134 : 3 | benignus est Dominus | benignus est |
| 18 | 63 *v.* | 30 : 15 | In te speraui Domine | In te Domine speraui |
| 19 | 68 | 118 : 4 | custodire | custodiri |
| 20 | 76 *v.* | 63 : 10 | sperauit in eo | sperabit in eo[3] |
| 21 | 79 *v.* | 45 : 6 | Adiuuabit eum | Adiuuabit eam |

[1] In Pamelius, in the thirteenth post-pentecostal *officium*.

[2] This and the other complementary lists comprise instances which are of slight importance, or which occur in *officia* belonging to masses of post-Gregorian compilation.

[3] In the second Mass of the Commune unius martyris non pontificis of the authorized Roman Missal.

II. The readings common to the Pamelian text and our own as against the Pio-Clementine are:—

| B | *Reference.* | *Psalm: Verse.* | *Pam. and MS.* | *Rom.* |
|---|---|---|---|---|
| 1 | 19 *v.* | 99 : 2 | Iubilate Domino | Iubilate Deo |
| 2 | 26 *v.* | 18 : 11 | dulciora | iudicia eius dulciora |
| 3 | 26 *v.* | 18 : 12 | custodiet ea | custodit ea |
| 4 | 62 | 18 : 11 | dulciora | iudicia eius dulciora |
| 5 | 62 | 54 : 17 | Dum clamarem | Cum clamarem |
| 6 | 68 *v.* | 89 : 2 | et in saeculum | et usque in saeculum |
| 7 | 76 | 44 : 16 | Offerentur | Afferentur |

To which must be added:—

| B | *Reference.* | *Psalm: Verse.* | *Pam. and MS.* | *Rom.* |
|---|---|---|---|---|
| 8 | 21 *v.* | 90 : 15 | Inuocauit me | Inuocabit me |
| 9 | 21 *v.* | 90 : 4 | obumbrabit tibi | obumbrabit tibi Dominus |
| 10 | 57 *v.* | 40 : 1 | liberauit eum | liberabit eum |
| 11 | 76 *v.* | 20 : 4 | Posuisti Domine | Posuisti |
| 12 | 79 *v.* | 44 : 15 | Offerentur | Afferentur |
| 13 | 17 *v.* | 65 : 1 | Iubilate Deo uniuersa terra (*bis*) | Iubilate Deo uniuersa terra (*semel*) |
| 14 | 20 | 118 : 12 | Benedictus...tuas (*bis*) | Benedictus...tuas (*semel*) |

III. I must now add a very remarkable instance, the only one of its kind. The number of readings contested is not two but three, one to each of the antiphonaries:—

| C | *Reference.* | *Psalm: Verse.* | *Pam.* | *Rom.* | *MS.* |
|---|---|---|---|---|---|
| 1 | 61 | 30 : 2 | ut eruas me | ut eripias me | ut eruas nos |

IV. In noteworthy contrast to all but the first eleven of the foregoing instances are the following. Of each pair of rival readings one is common to the Pamelian and Pio-Clementine books, the other is proper to ourselves. How many of them are in analogy with the first eleven in Class A, and how many may fairly be ranked in another category, are questions to which I must turn at an early moment. Of the first in the list I must, however, say at once that its right place is, not improbably, in the supernumerary group. Though the *officium* which yields it is Gregorian, our copy of it may have been taken from some alien book, for the Fourth Sunday in Advent was a *dominica uacans* with St Gregory.—

| D | Reference. | Psalm: Verse. | Pam. and Rom. | MS. |
|---|---|---|---|---|
| 1 | 10 | 23 : 3 | Quis ascendet[1] | Quis ascendit |
| 2 | 17 v. | 65 : 4 | psalmum dicat | et psalmum dicat |
| 3 | 19 | 9 : 10 | in opportunitatibus | importunitatibus |
| 4 | 19 | 9 : 19 | non peribit in aeternum | non peribit in finem |
| 5 | 19 | 43 : 23 | et ne repellas | ne repellas |
| 6 | 19 v. | 99 : 2 | introite | intrate |
| 7 | 21 v. | 90 : 2 | susceptor meus es tu | susceptor meus es |
| 8 | 21 v. | 90 : 5 | non timebis | non timebit |
| 9 | 21 v. | 90 : 6 | uolante | uoluntate [? uolutante] |
| 10 | 26 v. | 24 : 15 | quia ipse euellet | quoniam ipse euellet |
| 11 | 26 v. | 9 : 4 | peribunt | perient |
| 12 | 28 v. | 121 : 3 | Hierusalem quae | Ierusalem qui |
| 13 | 28 v. | 121 : 4 | illuc enim ascenderunt | illic enim ascenderunt |
| 14 | 49 | 62 : 1 | Deus Deus meus | Deus meus |
| 15 | 50 | 65 : 1 | uniuersa terra | in uniuersa terra |
| 16 | 52 | 26 : 8 | quaesiui uultum tuum | exquisiui uultum tuum |
| 17 | 52 | 145 : 3 | quamdiu ero | quamdiu fuero |
| 18 | 58 v. | 7 : 12 | irascitur | irasetur [? irascetur] |
| 19 | 58 v. | 9 : 12 | oblitus orationem | oblitus orationes |
| 20 | 59 | 26 : 3 | ipsi infirmati sunt | infirmati sunt |
| 21 | 59 | 12 : 4 | ne unquam obdormiam | ne quando obdormiam |
| 22 | 59 v. | 15 : 7 | tribuit mihi intellectum | mihi tribuit intellectum |
| 23 | 61 v. | 30 : 3 | ut saluum me facias | ut saluum facias |
| 24 | 61 v. | 53 : 7 | disperde illos | disperge illos |
| 25 | 62 | 18 : 9 | laetificantes corda | letificantes |
| 26 | 62 v. | 67 : 7 | qui inhabitare facit | qui habitare facit |
| 27 | 63 | 29 : 2 | inimicos meos | inimicos |
| 28 | 65 v. | 75 : 12 | Deo uestro | Deo nostro |
| 29 | 68 | 113 : 11 | sperent in eo[2] | sperent in eum |
| 30 | 68 | 136 : 1 | dum recordaremur tui Sion | dum recordaremur Syon |
| 31 | 69 v. | 129 : 4 | propitiatio est Deus Israel | propitiatio est Deus noster |
| 32 | 71 v. | 20 : 4 | in capite eius | super caput eius |

The complementary instances are few and uninteresting:—

| D | Reference. | Psalm: Verse. | Pam. and Rom. | MS. |
|---|---|---|---|---|
| 33 | 19 v. | 16 : 7 | sperantes in te Domine | sperantes in te |
| 34 | 21 v. | 90 : 4 | obumbrabit tibi Dominus | obumbrabit tibi |
| 35 | 60 | 16 : 7 | sperantes in te Domine | sperantes in te |
| 36 | 68 | 137 : 7 | extendes | extendens |
| 37 | 70 | 43 : 9 | in Deo laudabimur | in Deo laudabitur |
| 38 | 70 v. | 43 : 9 | in nomine tuo | in nomine |
| 39 | 75 | 78 : 11 | in conspectu tuo Domine | in conspectu tuo |
| 40 | 76 v. | 20 : 4 | in capite eius[3] | super caput eius |
| 41 | 79 v. | 44 : 15 | uirgines post eam | uirgines |

V. There are also several pairs of rival readings in regard of which the Pamelian book yields no evidence; either because the *officium* itself

[1] In the Mass for the previous Wednesday, in Pam. and Rom.

[2] In the twenty-second *officium* of the series, in Pam. and Rom.

[3] See Pam. on St Vincent's Day, and Rom. in the Commune unius martyris pontificis. The paschal Mass Pro uno martyre has 'super caput eius.'

is not in the book, or because the constituent found in our excerpts is represented by another in the Pamelian, or because the Pamelian gives only the opening words of it. But only three of them need detain our attention :—

| $D^2$ | *Reference.* | *Psalm: Verse.* | *Rom.* | *MS.* |
|---|---|---|---|---|
| 1 | 62 | 30 : 2 | in iustitia tua | in tua iustitia |
| 2 | 70 | 129 : 1 | exaudi orationem meam | exaudi uocem meam |
| 3 | 71 *v.* | 88 : 23 | non nocebit ei | non nocebit eum |

The rest are :—

| $D^1$ | *Reference.* | *Psalm: Verse.* | *Rom.* | *MS.* |
|---|---|---|---|---|
| 4 | 70 *v.* | 129 : 1 | exaudi orationem meam | exaudi uocem meam |
| 5 | 70 *v.* | 129 : 1 | exaudi orationem meam | exaudi uocem meam |
| 6 | 71 *v.* | 20 : 4 | posuisti [1] | posuisti Domine |
| 7 | 79 | 20 : | benedictionibus dulcedinis [2] | benedictionibus |
| 8 | 79 | 20 : 4 | Posuisti [1] | Posuisti Domine |
| 9 | 79 | 20 : 4 | in capite [1] | super caput |
| 10 | 79 *v.* | 44 : 15 | afferentur tibi | offerentur tibi |
| 11 | 81 | 106 : 32 | in ecclesia plebis | in ecclesia populi |
| 12 | 87 | 20 : 4 | Posuisti [1] | Posuisti Domine |
| 13 | 87 | 20 : 4 | in capite [1] | super caput |

VI. Again, there are three instances in which the Pio-Clementine yields no evidence: I give the name of AD to this class:—

| AD | | | *Pam.* | *MS.* |
|---|---|---|---|---|
| 1 | 7 *v.* | 121 : 2 | in atriis tuis Hierusalem | in atriis Ierusalem |
| 2 | 62 *v.* | 77 : 1 | Attendite populus meus | Attendite popule meus [as in A 9] |

And, as complementary instance :—

| AD | | | *Pam.* | *MS.* |
|---|---|---|---|---|
| 3 | 76 *v.* | 20 : 4 | in capite eius | super caput eius [as in D and D[1]] |

There are three remarks which it seems right to make at the outset.

The first is, that out of the fifty-six noticeable instances comprised in these six classes, no fewer than thirty-eight shew the Canterbury reading

[1] See Pam. on St Vincent's Day, and Rom. in the Mass Pro uno martyre.

[2] See the Commune Abbatum of the authorised Roman Missal.

to be a reading proper to the Canterbury book. In so scanty a salvage as our *officia* thirty-eight such variants are no inconsiderable gleaning.

The second is, that, with one exception—and we shall find that to be a very remarkable one—the number of readings contested by the three documents is in every instance, not three, but two. Thus, in A 5 the competing forms are 'implebo' and 'adimplebo,' not, as they might have been, 'implebo,' 'adimplebo' and 'replebo'; in A 7 they are 'nimis' and 'ualde,' not 'nimis,' 'ualde' and 'uehementer'; in A 10 they are 'uocem' and 'orationem,' not 'uocem,' 'orationem' and 'clamorem'; at A 11 'seruorum' and 'sanctorum,' not 'seruorum,' 'sanctorum' and 'castorum.' And so on.

The third strikes the key-note of much that is about to follow:—

In the very limited class which I call $D^1$, from the probability that, but for the silence of the Pamelian book, its components would be comprised in Class D, we find two palmary instances which serve in some sort as types of many of the rest. On the sixth Sunday after Pentecost the Pio-Clementine Gradual reads Ps. 30, *v.* 2 thus,—'In te Domine speraui, non confundar in aeternum, in iustitia tua libera me et eripe me'; and with this the Vulgate agrees, but with the remarkable difference that it has no 'et eripe me.' This, however, is not the point to which I would call attention; but rather that the Pio-Clementine text is in all likelihood that of the Old Roman Psalter as St Jerome found and as he left it; its words corresponding as nearly as they could without κακοζηλία to those of the Greek they were meant to represent, ἐπί σοι κύριε ἤλπισα, μὴ καταισχυνθείην εἰς τὸν αἰῶνα· ἐν τῇ δικαιοσύνῃ σου ῥῦσαί με καὶ ἐξελοῦ με. But the change found in our book from 'in iustitia tua' to 'in tua iustitia' is a departure from the Greek order, and at the same time has the merit of obviating that injury to the sense which might result from singing, or seeming to sing, 'in iustitia' as one word—'iniustitia tua.' It is obviously the later reading, and it has so much to recommend it as to be the better reading of the two. Let us provisionally set it down as a Gregorian change.

Can the same be said of the third instance in $D^1$? By no means. St Jerome may possibly have left, and, if so, St Gregory may have found 'non nocebit eum'; and, having found it, may have corrected it to 'non nocebit ei.' The converse order is inconceivable.

These, I say, are in some sort typical instances. Some of our readings are better than their rivals, some are worse. Can a theory be framed which, without impugning the authenticity of the Pamelian,

the Pio-Clementine or the Canterbury text, shall satisfactorily explain the seeming discrepancy?

The Psalter as used in Rome at the end of the fourth century was, in the opinion of St Jerome, an inadequate representation of the Septuagint Greek. But the revision to which he at the instance, or with the consent, of St Damasus, submitted it seems to have been but coldly welcomed; indeed, it was the ill success of that revision that provoked him to the more painstaking and thorough labours of his retirement at Bethlehem. Writing to his disciples Paula and Eustochium, he says,—'Psalterium Romae dudum positus emendaram et iuxta lxx. interpretes, licet cursim, magna illud ex parte correxeram. Quod quia rursum uidetis, O Paula et Eustochium, scriptorum uitio deprauatum, plusque antiquum errorem quam nouam emendationem ualere, cogitis ut, ueluti quodam nouali, scissum iam aruum exerceam et obliquis sulcis renascentes spinas eradicem[1].'

The *emendatio* of which he speaks in the first sentence would seem to have been a castigation of grammatical forms such as a latinist might make who had to choose between 'introite' and 'intrate,' between 'magnificare' and 'glorificare,' between (it may even be) 'nocere' with a dative and the same word with an accusative, between 'alii' and 'alio,' between 'lacus' and 'laci.' This castigation of archaic, of unidiomatic and, possibly, of ungrammatical forms seems to have been pursued from end to end of the Psalter; but it was pursued judiciously, for he says 'nos emendantes olim psalterium ubicunque sensus idem est ueterum interpretum consuetudinem mutare noluimus, ne nimia nouitate lectoris studium terreremus.'

His *correctio* was perhaps not thoroughly prosecuted; or, if thorough, it was not pushed from end to end of the document. Why the Roman Psalter should have stood in need of this revision, he does not tell us; but one would suppose the reason to have been, not that it was a bad translation of the genuine Septuagint text, but that it was a rendering of the text known as *κοινή*. Of this he speaks as follows in his Epistola ad Sunniam et Fretellam,—'*κοινή*...ista, hoc est communis editio, ipsa est quae et Septuaginta; sed hoc interest inter utramque, quod *κοινή* pro locis et temporibus, et pro uoluntate scriptorum, uetus corrupta editio est; ea autem quam in ἑξαπλοῖς et quam nos uertimus ipsa est quae in eruditorum libris incorrupta et immaculata lxx. interpretum translatio reseruatur[2].'

[1] Praefatio in Librum Psalmorum (Migne, XXIX. 117 B).

[2] Migne, XXII. 838.

In his 'Explanatio Ps. xliv.', addressed 'Ad Principiam Virginem,' he speaks, sometimes of the 'editio uulgata,' sometimes of 'quidam Latinorum'; but in that 'Ad Sunniam et Fretellam,' although he frequently mentions the 'Latini,' the 'Latinus interpres' and the 'antiqui codices Latinorum,' he says nothing of the 'editio uulgata[1].' He seems, however, in his annotation on Ps. 21, *v.* 24 contained in this letter, to imply that the text revised by him in the old days at Rome was not that of the 'Latinus interpres'; whereas both here and in other parts of the epistle he seems to say that he had taken this latter as the basis of his Bethlehem translation. Suffice it to remember that, if his Bethlehem translation was meant to be an *editio classica* of the Psalter, he might, naturally enough, base it on as good a Latin text as he could find, whereas his work when in Rome had been to amend and correct the text which he found in use there.

Let us turn, then, to our excerpts.

Assuming, for the sake of argument, the authenticity of the Canterbury Antiphonary, and being ready, but not too ready, to make some allowance for errors of transcription on the part of the motley crew of copyists to whom we are indebted for so much of it as survives, it may be worth our while to make a detailed examination of some, at least, of the instances in which it differs from one or both of the other types of Gregorian Antiphonary, in the hope of learning, first, whether or not the characteristics of its verbal text be such as to justify the assumption, and secondly, whether or not those characteristics be such as might be expected in a third, as distinguished from a first and a second, edition.

In many of the instances—though not by any means in all of them—one of the two rival readings is also the Vulgate reading. But that reading may be where it is—in the Pamelian, the Pio-Clementine or the Canterbury text—not by a Vulgate provenance, but by another route. Some of them, most of them—though we cannot in prudence say it of all of them—may be Hieronymo-Roman readings, readings due to St Jerome's revision of the Roman Psalter, and thus readings older than the so-called Gallican Psalter. If, then, only some of them be such, the rest, or some of the rest, being irreptions from the Vulgate, how may we hope to identify them?

We must, however, bear in mind that a Hieronymian reading may be an instance of *emendatio* or of *correctio;* and that, although in

[1] Migne, XXII. 622—639.

most cases we may be morally certain to which of the two categories a competing word or phrase is to be referred, there may be some as to which it must be impossible to say with certainty that they belong to this or to that category. For we have not the precise Roman text on which Jerome worked, nor do we know what was the precise Greek text on which he based his revision, nor yet the precise scope and extent of that revision.

Nor is this all. Likely as it may be that of the two rival readings the Hieronymo-Roman—if one of the two be, indeed, Hieronymo-Roman—is that which agrees with the Vulgate, this may not be the case in every instance. Some little allowance must be made for infirmity, for caprice, for change of standard of taste; and we must be ready to allow that St Jerome may not have worked on one and the same Septuagint text when revising at Rome, and again when remodelling at Bethlehem.

Again. One or other of the two rival readings may be a change of St Gregory's; it may, I mean, be a word borrowed by him from the Vulgate, from the Itala, from one of the hybrid psalters mentioned by Jerome in his letter to Paula and Eustochium, from some copy of the Roman Psalter as it was before St Jerome touched it, or, if the two were not identical, from a Latin version of *κοινή*, the 'pro locis et temporibus et pro uoluntate scriptorum corrupta editio.'

I am not aware that St Jerome was a musician; and, even were he a musician, there is no reason for assuming him to have had a musical end in view what time he, as a scholar, plied his pen upon the Roman Psalter. But when, two centuries later, St Gregory set to work to compile from it a series of *officia* each of which was to be set to music, musical considerations must, surely, have been allowed to play a recognized, if a subordinate, part in the prosecution of his enterprise. What, then, do we find? We find 'Deus manifestus' and 'Deus manifeste,' 'Deus tu conversus uiuificabis' and 'Deus tu conuertens uiuificabis,' 'obliuisceris tribulationis' and 'obliuisceris tribulationem,' 'longitudine dierum implebo eum' and 'longitudine dierum adimplebo eum,' 'laudabilis nimis' and 'laudabilis ualde,' 'populus meus' and 'popule meus'; the sibilation or inharmonious assonance of the first member of each pair being absent from the second. It certainly is a remarkable fact that the first member of each pair is a reading peculiar to the Pamelian Antiphonary, as against the Roman Gradual and the Canterbury excerpts.

Again, we have 'quia ipse' and 'quoniam ipse,' 'quamdiu ero' and

'quamdiu fuero,' 'ne unquam' and 'ne quando,' 'tribuit mihi intellectum' and 'mihi tribuit intellectum,' 'qui inhabitare' and 'qui habitare,' 'in capite eius' and 'super caput eius'; where in the first member of each pair there is an awkward juxtaposition of final and initial vowels which is not to be found in the second. In these instances the first member of each pair is common to Pam. and Rom.; the second is peculiar to ourselves.

On all this I have to remark: (1) That there are no converse instances to qualify or cancel the force of this evidence, and (2) that sibilation was the fault first rectified, crasis being remedied on a later revision. If, then, we infer that these twelve cases of rival reading are not fortuitous, we may fairly assign them to St Gregory.

The instances just noticed embrace six out of the eleven—or, rather, ten, for 6 and 8 are identical—comprised in Class A. Two of the remaining four are, 'exaudi uocem meam,' 'exaudi orationem meam' and 'sanguinem seruorum tuorum,' 'sanguinem sanctorum tuorum.'

In the twenty-third post-pentecostal *officium* Pamelius reads the Offertory thus:—'De profundis...Domine exaudi uocem meam'; but the Pian form is 'De profundis...Domine exaudi orationem meam,' &c., as also is ours, which, however, ends at 'meam.' Here, as in previous cases, the second and third redactions agree with each other as against the first, and 'orationem' would seem to represent the maturer judgment of St Gregory.

But, curiously enough, the Alleluia Verse warns us against a hasty inference. This constituent is in Pamelius supplied from another psalm,—'Dilexi quoniam exaudiet Dominus uocem orationis meae'; but the Roman Gradual has 'De profundis...orationem meam.' When, however, we turn to the Canterbury excerpts, we find 'De profundis... uocem meam.' In other words, one and the same passage stands in two different forms in one and the same *officium*; and the Canterbury monks—unless we take the unsatisfactory course of suspecting an unprecedented clerical error—sang 'uocem meam' in the Alleluia Verse and 'orationem meam' in the Offertory.

How, then, shall we account for the difference? It is, after all, but the difference between the Pamelian 'uocem' and the Pian 'orationem,' between the *τῆς φωνῆς μου* of the Vatican Codex and the *τῆς προσευχῆς μου* of the Alexandrian. But why, after beginning with 'uocem' and then replacing it by 'orationem,' should St Gregory in a third edition have given his preference to neither and employed both?

I would venture to suggest: (1) that 'orationem' was the traditional

Roman form, but that St Gregory replaced it by 'uocem' when preparing the first edition of the Antiphonary. (2) Finding, however, that 'orationem' was not easily to be eradicated from the minds and hearts of his people, he yielded to the prejudice in its favour when preparing the second edition and let it figure in the Offertory and also in the new Alleluia Verse. (3) But, when he came to edit his Antiphonary for the third time, though he could not control the popular singing of the Offertory, he could control the execution of the Alleluia Verse by his cantors, and required from these what he could not exact from the crowd, the rendering which he preferred.

Whatever may be thought of this explanation, it is a very noteworthy fact that a conflict between 'uocem' and 'orationem' does seem to have subsisted in Rome down to comparatively modern times; for the 'Psalmista secundum consuetudinem Romanae curiae' published, as it would appear, under Dominican auspices in or about the year 1490, reads 'uocem,' whilst the Horae Diuinae published by Cardinal the Duke of York when archpriest of the Vatican basilica has 'orationem.'

The interest of the last instance in Class A is enhanced by the fact that it occurs in the *officium* for the Feast of SS. Fabian and Sebastian.

Origen in the Hexapla notes at Ps. 11, *v.* 2 ('quoniam defecit sanctus') two competing Greek words, ἁγνός and ὅσιος, at Ps. 78, *v.* 2 ('carnes sanctorum tuorum') ὁσίων and ἁγνῶν, at Ps. 88, *v.* 20 ('locutus es in uisione sanctis tuis') ἁγίοις, υἱοῖς and προφήταις[1]. St Jerome must have been cognisant of these various readings. When, then, he says of this last passage, in his letter 'Ad Sunniam et Fretellam,' 'in κοινῇ tantum pro *sanctis filios* repperi,' I cannot help thinking that he may have confounded the passage with some other in which the reading of κοινή stood by itself, for υἱοῖς is in this place no stranger to the known MSS. of the Septuagint. Be that as it may, the variants just noted prove it to be in the highest degree likely that our conflicting 'sanguinem seruorum tuorum' and 'sanguinem sanctorum tuorum' represent two Greek readings, and are therefore an instance, not of Hieronymian *emendatio*, but of Hieronymian *correctio*.

Assuming, then, that 'sanguinem seruorum tuorum' was the reading of the first edition, either because St Gregory knew of no other or because he believed—as well he might—that it was Hieronymian, how came he in the second edition to replace it by 'sanguinem sanctorum tuorum'? An answer may, I think, be found in the political cir-

[1] Field, Origenis Hexapla, II. 103, 230, 243.

cumstances of the time; for, if I am not mistaken, those circumstances have given a character to many of the *officia* in the Temporale which may well have been shared, if by any, by this *officium* in the Sanctorale.

The siege of Rome by the Lombards in the year 595 was but an episode in the history of a protracted occupation of central Italy.

'Quanto ualeo,' St Gregory exclaimed, what time the terrors of a siege were apprehended, 'Quanto ualeo de his quae sunt necessaria fratribus cogitare, et contra hostiles gladios de urbis uigiliis sollicitudinem gerere, ne incursione subita ciues pereant prouidere, et inter haec omnia pro animarum custodia plene atque efficaciter uerbum exhortationis impendere[1]?' At last the news came that Agilulf had crossed the Po and was hurrying towards Rome. 'Nemo autem me reprehendat,' he then cried, 'si post hanc locutionem cessauero, quia, sicut omnes cernitis, nostrae tribulationes excreuerunt, undique gladiis circumfusi sumus, undique imminens mortis periculum timemus. Alii detruncatis ad nos manibus redeunt, alii capti, alii interempti nunciantur. Iam cogor linguam ab expositione retinere, quia taedet animam uitae meae[2].' And writing soon after the result to the Emperor Maurice, he says,—'Post hoc plaga grauior fuit aduentus Agilulphi, ita ut oculis meis cernerem Romanos more canum in collis funibus ligatos qui ad Franciam ducebantur uenales[3].' Now, if I am right in believing that it was at the approach of this calamity, and in preparation against it, that the passages leading to the shrines of St Fabian and St Caecilia were blocked against intruders, and that St Gregory expunged the mass for St Caecilia's day from the Sacramentary he was editing, and set forth one mass instead of two for the common anniversary of SS. Fabian and Sebastian as a consequence of that precautionary measure; if, I repeat, the apprehended obsession of Rome by Agilulf was allowed by St Gregory to make so deep a mark in his Sacramentary, are we to believe that the Antiphonary would bear no trace of it? What says the *officium* for the twentieth of January? The psalm is 'Deus uenerunt gentes in haereditatem tuam, polluerunt templum sanctum tuum, posuerunt Ierusalem in pomorum custodiam.' I do not say, for I do not think, that that psalm was chosen during the siege; for I believe it to have been chosen before the siege began. But there it was, and with it an Introit which must have been suggested, not by the siege, but by the invasion and the twenty-seven years' occupation of central Italy. For

[1] Homiliae in Ezechielem, Lib. I. Hom. II (Migne, LXXVI. 917 B).
[2] *Ib.* Lib. II. Hom. 10 (Migne, LXXVI. 1072 A).
[3] Ep. V. 40 (Migne, LXXVII. 767 B).

the last few years of the twenty-seven—to say the very least—the annual cry of the Roman Church in the Introit for the feast of SS. Fabian and Sebastian had been, 'Intret in conspectu tuo gemitus compeditorum, redde uicinis nostris septuplum in sinu eorum, uindica sanguinem seruorum tuorum qui effusus est.' But, now that the fear and the incidence of the siege had robbed the feast of half its splendours, and enveloped one of the two shrines with darkness, what more natural, what more devout, a thought than, by the pious substitution of 'sanctorum' for 'seruorum,' to pray Heaven to avenge, now no longer the sufferings of a sinful people, but the blood of Its insulted saints—'uindica sanguinem *sanctorum* tuorum'—and for their sake spare the city?

And, indeed, I am bold enough to think that the previous and long-protracted occupation of central Italy by the Lombards—'uiginti iam et septem annos ducimus quod in hac urbe inter Langobardorum gladios uiuimus'—gave to the Antiphonary of St Gregory, or rather one portion of it, a characteristic which, so far as I am aware, has not hitherto been noticed, still less elucidated. I mean the characteristic of suppliant petition for deliverance from an ever present trouble. It confronts us evermore in, at least, the post-pentecostal series. I do not say that every single constituent of the several *officia* is a cry for deliverance, but I do say that most of the *officia* betray a consciousness of imminent trouble which, in whatsoever degree relieved by hope, is so persistently present as almost to compel the inference that they were compiled under the shadow of some imminent calamity. Turn to the Homilies, and we find:—'Quid est iam, rogo, quod in hoc mundo libeat? Ubique luctus aspicimus, ubique gemitus audimus. Destructae urbes, euersa sunt castra, depopulati agri, in solitudinem terra redacta est. Nullus in agris incola, pene nullus in urbibus inhabitator remansit...alios in captiuitatem duci, alios detruncari, alios interfici uidemus. Quid est ergo quod in hac uita libeat, fratres mei?...Ubi enim senatus? Ubi iam populus?... Et tamen ipsos nos paucos qui remansimus adhuc quotidie gladii, adhuc quotidie innumerae tribulationes premunt...Iam uacua ardet Roma. Quid autem ista de hominibus dicimus, cum, ruinis crebrescentibus, ipsa quoque destrui aedificia uidemus?...postquam defecerunt homines etiam parietes cadunt[1].' Turn to the Antiphonary, and these are the passages of his selection:—'Saluum me fac ab omnibus persequentibus me,' 'eripe animam meam,' 'saluum me fac propter misericordiam tuam,' 'respice in me et miserere mei,' 'uide humilitatem meam,' 'exaudiuit uocem meam

[1] Hom. in Ezech. Lib. II. Hom. 6 (Migne, LXXVI. 1009 D).

ab his qui appropinquant mihi,' 'propitius esto...nequando dicant gentes Ubi est Deus eorum?,' 'si consistunt aduersus me castra non timebit cor meum,' 'illumina oculos meos...nequando dicat inimicus Praevalui aduersus eum,' 'protector noster aspice Deus'; and so on, for innumerable instances. The Divine protection is, indeed, acknowledged in many places, and not invoked merely; but it is a protection the need of which is urgent, a protection which may not be relaxed:—'Ecce Deus adiuuat me...auerte mala inimicis meis,' 'in ueritate tua disperge illos, protector meus Domine.' One *officium*, that for the seventh Sunday (fol. 61), does, indeed, open with a strain of joy, but the strain soon drops to tones of sadness and ends with the very remarkable 'ut eruas nos,' a reading peculiar to ourselves, which I must notice without further delay.

I notice it at once, because it seems to justify the account I have hazarded of the reading 'uindica sanguinem sanctorum tuorum.'

In the ninth of our post-pentecostal *officia* we have (Ps. 30, *v.* 2) 'In te Domine speraui, non confundar in aeternum, in tua iustitia libera me et eripe me, inclina ad me aurem tuam, accelera ut eripias me'[1]; and substantially the same reading is found in the Pio-Clementine on the sixth Sunday[2]. But on the seventh Sunday our Communion reads thus:—'Inclina aurem tuam accelera ut eruas nos,' where it will be observed that the words 'ad me' are omitted, 'eruas nos' taking the place of 'eripias me[3].' The Pamelian and Pian books have the same constituent, but with the remarkable difference that, while both omit 'ad me,' the former ends with 'eruas me,' the latter with 'eripias me.' It may be that it was by no economy of treatment, but for some other reason, if for any, that St Gregory dropped 'ad me' in the first and second editions; but the fact remains that the one edition which converts the passage into a common prayer for deliverance from a common danger is that which exhibits the very remarkable substitution which we have been examining in the *officium* for SS. Fabian and Sebastian.

The thirtieth Psalm is unipersonal. It is incredible that any Septuagint text should have cancelled and superseded so marked and prevalent a characteristic; and that it was used by Gregory as unipersonal, is evident from the ninth *officium* of the series. Nor can we think that *κοινή*, whatever its extravagances of *corruptio* 'pro locis et temporibus et pro uoluntate scriptorum,' could have committed an

[1] MS. fol. 62.

[2] Pamelius (fifth Sunday) gives only the opening words.

[3] MS. fol. 61.

extravagance so great. I am obliged, therefore, to conclude that in this one instance, as in no other, the number of rival readings is, not two, but three. Could we fairly say that in 'me' and 'nos' we have an instance of *correctio*, we might see in the successive forms, 'ut eruas me,' 'ut eripias me' and 'ut eruas nos,' three out of four combinations of two distinct pairs of words, and say that our book yields no exception to the rule that competitive readings are never more than two in number. But that cannot be. I infer, therefore, that our 'nos' for 'me' is an arbitrary change of St Gregory's, and, making this inference, encounter the question, Why? Having in his first and second editions written 'me,' what made him replace it by 'nos'? This is the first question; and the second is as interesting, Why should Gregory after replacing 'eruas' by 'eripias' revert in the Canterbury book to his first reading? The latter change was, I apprehend, entailed by the first. The extraordinary substitution of 'nos' for 'me' invited the extraordinary substitution of 'eruas' for 'eripias.' The one change is evidence of the other, and we have the same sort of phenomenon as must often have been noted in the verbal text of the Missal, the phenomenon of textual equivalence[1]. An uncial ERUAS NOS is as nearly as may be of the same textual value as an uncial ERIPIAS ME[2]. And, as for the economy of quotation to which St Gregory persuaded himself to have resort when he replaced the psalmist's 'me' by 'nos,' I see no satisfactory apology but that which I have suggested, that it was an appeal *ex re nata* from the Pontiff to the piety of his flock and to the mercy of Heaven in a moment of severe public trial.

I think, then, that we are justified in concluding as follows:—In instances A1, A2, A3, A5, A7, A9 we have less euphonious readings in what there is otherwise sufficient reason for regarding as the first redaction, and more euphonious readings substituted for them in the second and retained in the third; in D10, D20, D21, D25, D31 less euphonious readings in what purport to be the first and second redactions, and more euphonious readings substituted for them in the third; in $D^1$1, as to which Pamelius gives no evidence, a less euphonious in the second, and a more euphonious in the third. In A11 we have a less apposite reading in the first, and a more apposite in the second and

[1] Some special attention will be paid to this subject in a later chapter.

[2] The reader will please to remember that in the Antiphonary there would be two reasons, not one, for observing the law of equivalent restitution. An unduly crowded text would not only offend the eye. Being accompanied by confusion in the musical notation, it might involve the cantors in great trouble.

third; and in C 1, readings less apposite in first and second, and a more apposite in the third. And, since there are no converse instances in qualification of these facts, I think we have touched a clue which it may be well to follow. Let us now turn to the remaining instances in Class A.

St Jerome in his letter 'Ad Sunniam et Fretellam' records no less than nine instances of confusion between the enclitics *σου* and *μου*, namely, two under Ps. 5, *v.* 9, and one under each of the following, Ps. 7, *v.* 9; Ps. 16, *v.* 2; Ps. 17, *v.* 36; Ps. 21, *v.* 20; Ps. 22, *v.* 5; Ps. 58, *v.* 12; Ps. 118, *v.* 59[1]. To these we may add a probable tenth, under Ps. 118, *v.* 13, the Pamelian rendering of which is 'In labiis meis pronuntiaui omnia iudicia oris mei.' If it be true that the Roman Psalter was a translation from *κοινή*, we may perhaps set down this 'mei' for 'tui' as a clerical caprice, the 'uoluntas' of a 'scriptor' who wished to identify the owner of the lips with the owner of the mouth. Be this as it may, there can be no doubt that there, as in so many other instances in Class A, the right reading is that of the second and third editions.

Our 'benedicam Dominum' in passages from two separate psalms, where Pamelius in either case found 'benedicam Domino,' would seem to shew that Gregory was aiming at uniformity in his use of the verb, making it govern the accusative when employed as the equivalent of 'laudare,' unlike St Jerome, whose use, in the Vulgate at least, is inconstant. Conversely, the pontiff, when using it as the analogue of 'benefacere,' as at fol. 60 (Ps. 27, *v.* 9), makes it take the dative.

The latinity of the Pamelian 'Attendite populus meus' is far from intolerable, and we may safely believe that St Gregory would not have replaced it by 'Attendite popule meus' had not the latter form been more euphonious. It may, indeed, be that 'populus meus' was the Roman, 'popule meus' the Hieronymo-Roman form; but it would perhaps be safe to think that the nominative, as representing the *λαός μου* of the Greek, was an instance of pardonable *κακοζηλία* which Jerome had been content to tolerate, and that St Gregory is to have the sole credit of the change. And he seems, as in the instances just now noticed, to have been consistent, for at fol. 62 *v.*, as well as at fol. 67 *v.*, we find the nominative superseded by the vocative.

In A 4, then, we have the derivative of a bad Greek reading replaced by the derivative of a good one; A 6 and A 8 give us incon-

[1] Migne, XXII. 839 &c.

sistency in the first redaction, consistency in the second and third; in A 9 we find the second and third redactions repudiating the κακοζηλία which the first had tolerated.

And what I have already said in regard of other instances is true of these. The evidence is unchallenged. No converse changes are to be found. On the contrary, A 9 is but repeated by AD 2.

So much for Class A.

Class B differs from the rest in shewing us the first and third redactions in agreement with each other, but in conflict with the second. Its seven instances are really six in number, for two of them are identical; and the number is further reduced, if we regard the fifth and seventh as the mere product of a rubricator's blunder. And even of the four thus left one, as we shall see presently, has no serious claim to rank as authentic; and the number of cases in which St Gregory can even be thought to have allowed his second redaction to differ from the others is reduced to three: viz. 'Iubilate Deo' as against 'Iubilate Domino,' 'custodit ea' as against 'custodiet ea,' and 'usque in saeculum' as against 'in saeculum.'

Berno of Reichenau in his 'De uaria Psalmorum atque Cantuum Modulatione[1]' says,—'In illa offerenda *Iustitiae Domini &c.*, quia desunt illa uerba quae in psalterio posita sunt usque in illum locum *et dulciora super mel et fauum*, rectius caneremus *Iustitiae Domini...et dulciores' &c.* Berno's copies thus agreed with Pam. and MS. and I suspect that we are indebted to the Tridentine editors for the preferable *et iudicia eius dulciora &c.* of the Roman Gradual.

It is, of course, possible that St Gregory exscinded the intervening words and then forgot to change 'dulciora' into 'dulciores.' But is there not a less rough and ready explanation?

The whole passage is as follows:—

Lex Domini immaculata, conuertens animas:
testimonium Domini fidele, sapientiam praestans paruulis:
iustitiae Domini rectae, laetificantes corda:
praeceptum Domini lucidum, illuminans oculos:
iudicia Domini uera, iustificata in semetipsa,
desiderabilia super aurum et lapidem pretiosum multum
et dulciora super mel et fauum.

The parallelism of the first six of these seven lines is evident. Supposing, then, that St Gregory's Offertory comprised the last four of the

[1] Migne, CXLII. 1135 B.

six, it would have been enough for him to give the musical notation for the first member of the quatrain, leaving it to be repeated for each of the other three. It was unnecessary to reiterate the musical notation. The notation not being reiterated, the intervening words between 'corda' and 'et dulciora' were, from carelessness, dropped. I am the better pleased with this explanation, as it accounts for the omitted *corda* (D 25) at fol. 62. The word had been swallowed up in the lacuna.

One of the remaining instances occurs in connexion with the passage just quoted as I find it written at fol. 26 *v.*, but not as it is at fol. 62. In the latter place we read 'nam et seruus tuus custodit ea,' and so do Pam. and Rom.; but in the former place the Pamelian reading, like ours, is 'custodiet'; that of the Roman Gradual is 'custodit.' If, then, it be true—as, indeed, seems likely—that St Gregory's readings were 'custodit' in one place and 'custodiet,' in the other, the difference may be referable to divergence of texts. One of the readings may be Roman, the other Hieronymo-Roman. They may, at any rate, be both of them genuine. And if it be true, as I have elsewhere suggested, that St Gregory compiled the post-pentecostal *officia* at a different time from the others, he may on the two several occasions have used two several copies of the psalter, copies which he believed to have been identical, but which differed in this passage.

The fifth and seventh are in all probability rubricators' blunders, blunders, it may be, as old as St Gregory[1].

It would seem, then, that the true variants in Class B are not more than two; and it may even be that one of these, 'Iubilate Deo,' is no true variant, but merely a clerical error; though, possibly enough, an authentic clerical error; as when in the Expositions on the First Book of the Kings (I. Reg. ii. 1)[2] St Gregory, quoting Ps. 97, *v.* 5, says 'Psallite Deo nostro in cithara,' and then a few lines later on, 'Psallite Domino in cithara.' The incessant conflict of *κύριος* and *θεός* in the Greek of passages like this, a conflict perpetuated in Latin versions; and the confusion worse confounded which was kept up by the frequent citing of parallel passages such as Ps. 46, *v.* 2, Ps. 65, *v.* 1, Ps. 97, *v.* 4, Ps. 99, *v.* 2[3], would amply account for such a lapse as 'Deo' for 'Domino' in the second redaction. But, if so, it is a lapse corrected,

[1] For a precisely similar case to the fifth see our 'Dum sanctificatus' at fol. 29 *v.*, lin. 8. Pam. agrees with us, Rom. reads 'Cum sanctificatus.'

[2] Migne, LXXIX. 64 D, 65 A.

[3] See e.g. the quotations in Migne, LXXIX. 180 C.

as we see, in the third. Perhaps, however, it is a mere irreption from the Vulgate.

But, whatever be the number of true Gregorian variants in Class B, be the genuine instances comprised in it two, three or four, they are in the last degree unimportant. For we cannot say that in any of them, as in A 1, A 2, A 3, A 5, A 7, A 9, is either of the competing forms more euphonious than the other; none of them, like A 4, exhibits a manifestly good in contrast with a manifestly bad reading; in none of them can we see marks of a steadier grammatical purpose or a purer idiomatic standard; in none of them suppose that either of the competing forms was suggested by the pressure of public calamity.

Let us now turn to Class D.

With the possible exception of 'importunitatibus' (D 3), there is no reason to think any of our readings in Class D other than genuine[1]; for 'irascetur' (D 18) and 'orationes' (D 19) are supported by many mediaeval copies of the Psalter; 'ut saluum facias' (D 23) for 'ut saluum me facias' is in analogy with the 'ne repellas' of all except, I believe, the Cassiodorian reading of Ps. 43, *v.* 23 (see D 5) and with St Jerome's explicitly defended 'inuocabo' for 'inuocabo te' at Ps. 114, *v.* 2[2]; whilst 'inimicos' for 'inimicos meos' (D 27) resembles readings of Ps. 17, *vv.* 47, 48, and Ps. 18, *v.* 6 which we know to have come under the cognizance of the great critic. Nor can I cast 'Ierusalem qui' (D 12) into the contemned limbo of clerical errors, for Berno of Reichenau, in the 'De Varia Modulatione' already quoted, makes special mention of the masculine form:—'In illa lectione *Super montem excelsum ascende* quidam codices in masculino genere habent *Qui euangelizas Sion, et qui euangelizas Hierusalem,* cum iuxta Hebraicum feminino genere pronunciandum sit: *Quae euangelizas Sion et quae euangelizas Hierusalem;* praecipiturque Sion et Hierusalem ut...dicant ciuitatibus Iuda: *Ecce Deus uester* et caetera quae sequuntur[3].' And our very curious 'non timebit' (D 8) for 'non timebis'—'Scuto circumdabit te, ueritas eius non timebit a timore nocturno'—has its analogue in the 'Fiat manus tua ut saluum me faciat' of Cassiodorus in the 'De Institutione Diuinarum Litterarum' (cap. 15), for in the 'Expositio Psalterii' he reads 'ut saluum me facias[4].'

[1] I assume, of course, that 'uoluntate' and 'irasetur' are clerical errors.

[2] Ep. ad Sunniam et Fretellam. He tells them to erase the 'te.' Migne, XXII. 864.

[3] Migne, CXLII. 1143 A. St Gregory himself makes 'Sion' masculine in the concluding paragraph of his Expositions on the First Book of the Kings. Migne, LXXIX. 467 B.

[4] Migne, LXX. 898 D, 1127 A.

The verb in the latter clause of Ps. 9, *v.* 19 is found under two forms, 'periet' and 'peribit.' St Augustine seems to have employed the former, though some copies of his Commentary on the Psalms have 'patientia pauperum non peribit,' and this is the reading of Pam., Rom. and MS. (fol. 19). It is hardly to be supposed that St Gregory, idiomatic reasons apart, would have preferred the awkward tribrach, even had he found it in his manuscripts. Nor is there reason to believe that he did so find it. But what are we to say of our 'perient' in a quotation of the fourth verse of the same Psalm with 'patientia pauperum non peribit'? It occurs at fol. 26 *v.* in the *officium* for the Third Sunday in Lent. That St Jerome should have found and left it, is credible enough, for he tells us that he had been indulgent to words of the kind; that St Gregory should have borne with it for a series of years, is credible enough; but it is far from likely that, with 'peribit' in constant use, he should have employed 'peribunt' in two editions, only to supersede it by 'perient' in the third. I think, therefore, that 'peribunt' must be regarded as a post-redactional improvement of the text. The like must be said of the competing 'introite' and 'intrate' on fol. 19 *v.*, and of 'illuc' and 'illic' on fol. 28 *v.* That the better readings were imported into Pam. and Rom. from the Vulgate is not a necessary inference from their presence in the Vulgate. They were better and more idiomatic forms; but, being better and more idiomatic, are for that reason more likely than their rivals to have been second on the field.

So it is with the 'susceptor meus es tu' of Pam. and Rom., the rival of our 'susceptor meus es.' It was the more idiomatic and more finished phrase, and is, besides, the less likely of the two to have been the reading found by St Gregory in the Roman Psalter. St Jerome's two correspondents in the north of Europe observed that the 'tu' in his rendering of Ps. 93, *v.* 11 had no support from their copy of the Greek[1]. This St Jerome acknowledged, but said that the 'tu' had been put in 'propter *εὐφωνίαν*.' And similarly on the present passage in Ps. 90, *v.* 2. Their copy of the Greek, unlike those known to us, gave no support to 'es,' still less—so it would seem—to 'es tu'; it seems to have read *ἐρεῖ τῷ κυρίῳ ἀντιλήπτωρ μου καὶ καταφυγή μου.* Jerome's answer is 'ego uobis amplius dicam quod apud Hebraeos nec *es* habeat nec *tu*; sed apud Septuaginta et apud Latinos pro *εὐφωνίᾳ* et uerborum consequentia positum sit.' That is to say, the Seventy had added *εἶ*, the Latini *es*; but he had gone further and

[1] Migne, XXII. 858.

superadded *tu*. The most plausible account, then, to be given of our 'susceptor meus es' would be, I apprehend, that St Gregory found it in the Roman Psalter and employed it in each of his redactions; but that the more idiomatic 'susceptor meus es tu' is a post-redactional improvement.

So, too, with Ps. 121, *v.* 7, a passage occurring in the *officium* for Mid-lent Sunday. It is the last which I have to notice in this connexion, and gives further warrant to the conclusion that our 'intrate,' our 'susceptor meus es,' our 'perient' and our 'illic...ascenderunt' were the original readings of the three redactions, and that they owe their escape from supersession to the fact that the parent document of the *officia* containing them left Rome before that further textual revision took place the outcome of which is to be seen in the Pamelian and the Pio-Clementine books. And this view may reasonably, I think, be taken on most, if not all, of the remaining instances. If, however, I shall be thought to have made good my contention in respect of these six, I shall be content.

It would have been so strange and so unlikely a reversal of the proper order of things for St Gregory to supersede 'non peribit in aeternum' by 'non peribit in finem,' 'introite' by 'intrate,' 'peribunt' by 'perient,' 'illuc ascenderunt' by 'illic ascenderunt,' 'saluum me facias' by 'saluum facias,' 'inimicos meos' by 'inimicos,' 'sperent in eo' by 'sperent in eum,' as to leave us no escape from the conclusion, that, of the several pairs of conflicting readings comprised in Class D, some represent the stage of textual improvement reached by St Gregory at the date of the third ascertained redaction, whilst others represent a later stage, a stage at which, for whatever reason, the document whence our excerpts are derived was not enabled to participate in corrections introduced into the parent copies of the Pamelian Antiphonary and the Pio-Clementine Gradual. The reason I venture to suggest is, that the parent of our excerpts had by that time reached its new home in the kingdom of Kent.

Turning from the excerpts to the missal itself, I find one or two details which must be recorded as briefly as may be:—

At fol. 69 *v.* we find 'DŌM . XX . III.' instead of 'DŌM . XXIII.,' followed by 'Ā' without an antiphonarial indication. At fol. 70 'DŌM . XXIIII' instead of 'DŌM . XXIIII.,' followed by 'Ā.' without an antiphonarial indication. At fol. 70 *v.* 'DŌM . XV.' instead of 'DŌM . XXV.,' followed by an antiphonarial indication of post-Gregorian insertion, but no 'Ā.'

If these carelessnesses are slight, they are without precedent in the post-pentecostal group; and if I be right in attributing them to some disturbing cause acting on an artist of peculiarly mercurial temperament, I should suppose that the disturbing cause in the first and second cases was—in whole or in part—the absence of an antiphonarial indication in the exemplar. Be the surmise right or wrong, in each case we have an 'Ā.' followed by nothing; and it is obvious to infer that there was no indication in the original. But why not? Because, assuredly, (1) the suppression of the mass 'Deus refugium' having involved the re-writing of its immediate predecessors, (2) although it was Gregory's intention that each of them should be provided with an antiphonarial indication, (3) the insertion of these details was postponed pending some contemplated modification of the Antiphonary.

And when we examine the excerpts what do we find? We find that an *officium* unknown to the other redactions has been provided for the twenty-fourth Sunday. We also find that the *officium* which is made to do duty for the twenty-fifth Sunday is marked by blunders which prove its derivation to be alien, and that its insertion had not been contemplated by the interpolating rubricator, who here, as on the eighteenth Sunday, a *dominica uacans* (fol. 67), wrote no *capitulum*, or heading[1]. This corresponds with the fact that the rubricator of the missal itself has introduced no 'Ā.' after the title of the mass on fol. 70 *v*.

These details, besides going to prove, as we have seen on an earlier page, that the Canterbury original had been manipulated for the removal of the mass 'Deus refugium' and of three constituents hitherto assigned to the Feast of SS. Fabian and Sebastian, also go to prove that the new *officium*, although already contemplated, may not as yet have been composed.

It is only in inter-related documents that it seems natural and congruous to find coincidences such as these.

A question here arises which, for lack of adequate material, cannot be satisfactorily answered. Let me notice it as briefly as may be.

We shall see in an early chapter that one of the sacramentaries which St Augustine brought to Canterbury differed from the rest in being a copy of Redaction D in its transitional condition of modification and development into Subredaction D′; and we shall also see that there is good *prima facie* ground for thinking that one, at least, of

[1] Any one who may ever have an opportunity of inspecting the MS. will, after inspecting the rubrics *D*ᵒᵃ *xiiii*ᵃ. *off*m̄ on fol. 64 and *D*ᵒᵃ *xx*ᵃ. *off*m̄ on fol. 68, agree with me that the rubricated *capitula* of the series were inserted before the *officia* to which they respectively belonged.

his antiphonaries exhibited, as compared with others, a corresponding contrast in, at least, that portion of it which was concerned with the 'plena hebdomada post pentecosten.' If this was indeed the case, we may with some confidence aver that the interpolating rubricator who wrote the titles of the *officia* which were to supersede the effaced Prefaces did not take them from an undeveloped copy of the Antiphonary. The reason for thinking this is, that he prepared a title, or *capitulum*, for the new *officium* 'Sperent in te.' And the account I would give of the 'Sperent in te' is, that it bears the same relation to the volume or volumes which contained it, as do the new set of Advent masses and the new set of summer ember-masses to Subredaction D′ of the Sacramentary.

But, if it be true that the addition of the *officium* 'Sperent in te' to one or more of those copies of the third redaction of the Antiphonary which Augustine was to carry with him from the Coelian Hill synchronized, or nearly synchronized, with his master's manipulation of the Missal; when had those changes of constituent and verbal text been made which differentiated the third redaction from its predecessor? Did the third and as yet unenlarged edition of the Antiphonary precede or follow the fourth and as yet unmodified edition of the Sacramentary?

With but one exception, the opening syllables of each *officium* transferred into our volume correspond with the antiphonarial indication which had been already copied, as a sort of sub-title, from the exemplar. The exception occurs on the Eleventh Sunday after the Octave of Pentecost, when we find 'Deus qui in[-habitare facit]' as the antiphonarial indication, but 'Deus qui habitare facit' in the *officium*. But our reading in the *officium* (see D 33) differs from that in Pam. and Rom., which is in its turn that of the indication. This would seem to prove that when the execution of the Canterbury original was undertaken the first, and possibly the second, redaction of the Antiphonary was in use, but not as yet the third. That the first rather than the second redaction supplied the indications is shewn to be highly likely by the fact, that, although our indications for the Ember Friday in Advent, for the First Sunday in Lent and for the Monday in Passion-week agree with the Pamelian antiphonary, they differ from the Pio-Clementine gradual, being 'Prope esto Domine' not 'Prope es tu Domine'; 'Inuocauit me[1],' &c. not 'Inuocabit me,' &c.; 'Miserere mihi Domine,' not

[1] For the 'Inuocauit...exaudiam' of Ps. 90. 15, see Ps. 137. 7 and Berno, 'De Varia Ps. et Cant. Modulatione,' on Ps. 143. 10 (Migne, CXLII. 1141 C).

'Miserere mei, Domine.' It would seem, then, that the prototype of the Canterbury mass-books was compiled after the parent of the Pamelian Antiphonary and before that of the Pio-Clementine.

## THE CANON.

There seem to have been no 'libri sacramentorum' in Rome before the days of St Gregory. The only liturgical document of which we have information was the *codex gelasianus*; but there is no reason for believing that copies of it had ever been put in circulation, or even made. There is, indeed, no compelling reason to think of it as other than a congeries of prayers extemporized from time to time by successive popes, and of prefaces, some, at least, of which were the product of the pen of Pope Gelasius. It was, not improbably, an uncopied record, accessible to such of the successors of Gelasius as might care to borrow from its pages; but had been as little meant by him to be turned to general use as in a later age and another country was Domesday-book by William the Conqueror. On the other hand, there cannot be a doubt that the canon was a formulated document in constant and general use long before the age of Gregory the Great. It was, in his belief, of immemorial antiquity; and a full half century before him Pope Vigilius had written of it as a formula handed down to the Roman Church 'ex apostolica traditione[1].'

So long, then, as the use of certain fixed prayers on the several Sundays, *festa* and solemnized *feriae* of the year had not, whether by express enactment or by custom possessing the force of law, become obligatory to the exclusion of all other prayers, and obligatory on all who used the canon of the mass, so long must we suppose the canon of the mass to have remained a separate document. And, indeed, it only stands to reason that, so long as St Gregory's 'liber sacramentorum' was an inchoate and tentative enterprise, so long must the pontiff have abstained, if only out of reverence, from binding up the canon of the mass in one and the same volume with it.

Here, then, two questions arise, Did St Gregory at any period of his pontificate thus combine the 'canon missae' and the 'liber sacramentorum'? and, If he did, what name did he assign to the complex volume?

[1] Ep. I. § 5 'Quapropter et ipsius canonicae precis textum direximus subter adiectum quem, Deo propitio, ex apostolica traditione suscepimus.' Migne, LXIX. 18.

Our efforts to answer these two questions are not greatly helped by items of evidence from a later age. For two reasons :—

1. As early as the ninth century a fresh development had taken place—a development not contemplated, it may be, by St Gregory. Not only were the variable and invariable portions of the mass itself—I mean the variable and invariable portions of it which were to be said by the priest alone—to be found in one and the same book, but also those complementary adjuncts of the mass, the reading, or singing, of which appertained to the sacred ministers in attendance on the priest, and to the choir; or, in the absence of these, to an assistant clerk. The book thus developed was called 'missale plenarium,' and comprised the contents, not only of the 'ordo missae,' which included the canon, and the 'liber sacramentorum,' but those of the 'comes'—the collected epistles and gospels of the several masses—and of the antiphonary—the scriptural introits and interludes of the several masses. Thus Leo IV.[1] requires that every parish church should be provided with 'missale plenarium et lectionarium et antiphonarium.' And when he adds 'Omnis presbyter clericum habeat scholarem qui epistolam uel lectionem legat, et ad missam respondeat, cum quo et psalmos cantet,' he leaves it past doubt that the plenary missal was meant for the priest, while the clerk was to use the lectionary and the antiphonary.

2. If the probably correct answer to the first of the two questions I asked just now should be an answer in the affirmative, if, that is to say, we should find reason to believe that St Gregory himself combined the canon and the 'liber sacramentorum,' we shall readily infer that so convenient an arrangement would soon supersede the earlier use; and, indeed, believing as I do that he did combine them, I should scarcely hope to find any evidence whatever on the subject, were I not of opinion that there exists at the present moment a survival of what I venture provisionally to characterize as the proto-Gregorian use.

When at the present day a bishop or prelate says mass according to the Roman rite he is provided, not only with a missal, but also with another book, in which are contained the canon and all the invariable parts of the sacred function. That liturgical compositions which, after all, are in the missal, should in the case of a small and dignified proportion of the priesthood be read, not, as in the case of the priesthood generally, from the missal, but from a separate volume, seems to prove that separate volume to be a survival from the time when the 'ordo

[1] Homiliae, Migne, cxv. 678.

missae' and the 'liber sacramentorum' had not coalesced; whilst the very title it bears—'Canon Missae'—seems to carry us back to that still remoter age in which the canon of the mass was the only invariable part of the sacred ceremony which had as yet been committed to writing, the 'ordo missae' being as yet a thing of the future.

Though St Gregory's 'liber sacramentorum' was the first book of the name that came into general use in Rome, it was not the first that had ever been put together. Nearly two centuries had already passed since Voconius, a Mauritanian bishop, compiled, according to Gennadius, a 'sacramentorum egregium uolumen,' and since on the hither side of the Mediterranean Musaeus, a presbyter of Marseilles, at the instance of his bishop, Eustasius, did the like—'composuit sacramentorum egregium et non paruum uolumen[1].' We may, therefore, fairly infer that the phrase 'uolumen sacramentorum,' in the sense of a volume of sacred formulae, was as old as the age of Musaeus, and thus of Leo the Great.

Nor need we doubt that the phrase 'liber missalis' was already in use when Gregory the Great became pope; for Agnellus in his 'Liber Pontificalis,' writes thus of Maximian who governed the church of Ravenna in the middle of the sixth century,—'Fecit omnes ecclesiasticos libros...edidit namque missales [libros] per totum circulum anni et sanctorum omnium; quotidianis namque et quadragesimalibus temporibus vel quicquid ad ecclesiae ritum pertinet omnia ibi sine dubio inuenietis.' The context which follows this sentence is, certainly, obscure; but, speaking as it does of a 'grande uolumen mire exaratum,' and of the 'Romulides qui uiderunt duodecim libros sub uno uolumine exaratos[2],' we are tempted to identify these twelve books in one volume with the 'missales [libri]' recorded in the immediate context, and to infer that, like the so-called Leonian Sacramentary, Maximian's liturgical compilation was arranged according to the months of the year. But, however this may be, the phrase 'missales libri' seems to be half a century older than Gregory; and, when we remember that Gregory's liturgical compilation was not a 'uolumen duodecim librorum' but a 'uolumen unius libri,' it seems to follow that 'missalis liber' was a phrase ready to hand and waiting for his adoption so soon as the already existing 'liber sacramentorum' should be made to include within its covers 'quicquid ad ecclesiae ritum pertinet'; so soon, that is to say, as the invariable and the variable portions of the sacred liturgy should be united in one document.

[1] Gennadius, De Scriptoribus Ecclesiae §§ lxxviii., lxxix. (Migne, LVIII. 1103 B, 1104 A).
[2] Migne, CVI. 6101 C, D.

When, in the eleventh century, Berno, monk of St Gallen and subsequently Abbot of Reichenau, says, writing of the latter house, 'In nostri quoque monasterii archiuo habetur missalis longe aliter ordinatus quam Romanae Ecclesiae se habeat usus[1],' we feel assured that the book he means was not a mere 'liber sacramentorum' like that of Musaeus, the analysis of which, as given by Gennadius, excludes all idea of either 'ordo' or canon; and it is on the first page of a 'liber missalis,' not of a 'liber sacramentorum,' that he finds a rubric on the Roman use of the 'Gloria in excelsis[2].' When, again, in the ninth century Abbot Hilduin, of St Denis, wrote to the Emperor of the 'antiquissimi et nimia pene uetustate consumpti missales libri continentes missae ordinem more Gallico qui ab initio receptae fidei usu in hac occidentali plaga est habitus usque quo tenorem quo nunc utitur Romanum susceperit[3],' he referred to books containing ritual directions such as do not seem to be presupposed in any extant description of a 'liber sacramentorum.'

The Agnellus whose 'liber missalis' I have just cited opens the Prologue of his Liber Pontificalis thus:—'Vobis rogantibus ordinatum libellum de ordine pontificalis successionis pontificum qui sedem sancti Apollinaris nutriuerunt[4],' &c. where the characteristic of a 'liber ordinatus' is a carefully digested series of successive parts. And, similarly, the three passages just quoted seem to prove that it was of the essence of a 'liber missalis' that it should contain, besides the contents of a 'liber sacramentorum,' all that went to constitute an 'ordo missae,' the canon, of course, included.

The word 'sacramentarius' seems to have been a generic phrase of loose and variable meaning; and may even have included books like the Verona MS., a document which can scarcely have been intended for use at the altar. Thus, it would differ from 'sacramentorium' or 'sacramentarium,' which meant one or other of the two liturgical documents used at the altar—the 'liber sacramentorum' and the canon—or else, at least in Germany, a book composed of both[5].

As the parchment containing the canon was rolled together, folded flat or arranged as a book, it was described accordingly as a 'rotulus,' a

[1] De Officio Missae, cap. 2 (Migne, CXLII. 1060 B).

[2] *Ib.* (Migne, CXLII. 1061 C), 'Cum in capite libri missalis quando presbyteri Romani Gloria in excelsis Deo canere et non canere soleant legimus.'

[3] Migne, CVI. 17 A.

[4] Migne, CVI. 459 C.

[5] See Micrologus, capp. 5, 12, 13 (Migne, CLI. 980 D, 985 A, C, D), and, more particularly, the following in the Capitulare of Hetto 'sacerdotibus necessaria...sacramentarium, lectionarium, antiphonarium' (Migne, CV. 763 C).

'chartula' or a 'libellus'; but since, equally with the book of variable prayers, it was the depository of a sacred formula, it was a 'sacramentarium.' In the eighth century Pope Zachary, when consulted by St Boniface as to the places in the text of the canon at which he was to make the sign of the cross, sent him a *rotulus* duly marked[1]; and when, in the eleventh century, a portrait of St Anselm was drawn representing him seated on a cathedra, wearing all the eucharistic *ornamenta* and holding the crosier in his hand, two monks were depicted in attendance on him, one of whom held a book and the other a scroll. The book—so at least it seems to me—is the 'liber sacramentorum,' the scroll or rotulus is the 'canon missae'; each of them was a 'sacramentarium.'

Contemporaneously with St Anselm, Abbot Desiderius of Monte Cassino provided a set of necessary books for the altar of his church, which are particularly described in the 'Chronicon Casinense':—'Fecit ante faciem altaris tabulam auream...necnon et turibulum...Librum quoque epistolarum ad missam describi faciens tabulis, aurea una altera uero argentea, decorauit. Codicem etiam regulae beati Benedicti...argento uestiuit. Similiter fecit et de sacramentariis altaris uno et altero, et duobus nichilominus euangeliis et epistolario uno. Nam usque ad illud tempus in plenario missali tam euangelia quam epistolae legebantur, quod quam esset tunc inhonestum modo satis aduertitur. Idipsum fecit et de alio libello in quo sunt orationes processionales. Fecit et libellum ad cantandum in gradu, siue ante altare, eumque tabulis eburneis mirifice sculptis et argento ornatis annexuit[2].'

I. He made, that is to say, (1) an altar frontal of gold, (2) a thurible of the same metal, and (3) an epistle-book which he covered with silver and gold.

II. He covered with silver (1) a Rule of St Benedict, (2, 3) a first and a second 'sacramentarium altaris,' (4, 5) two gospel-books, (6) one epistle-book—*the plenary missal being now withdrawn from use*—(7) a book of processional prayers.

III. He made a gradual which he covered with ivory and silver.

This systematized classification explains precisely what it was that he did on the suppression of the plenary missal. Two gospel-books

[1] Ep. 13 Ad Bonifacium. 'Nam et hoc flagitasti a nobis, sanctissime frater, in sacri canonis celebratione quot in locis cruces fieri debeant ut tuae significemus sanctitati. Votis autem tuis clementer inclinati in rotulo dato Lul religioso presbytero tuo per loca signa sanctae crucis quanta fieri debeant infiximus.'

[2] Chronicon Casinense; lib. 3, cap. 20 (Migne, CLXXIII. 735 C).

were adorned with silver covers. One epistle-book was adorned with silver covers; but, one being insufficient, he had a second made, one of whose covers was of silver, the other of gold. Two 'sacramentaria altaris' were covered with silver.

Now, unlike the gospel-books and epistle-books, these two 'sacramentaria altaris' were not duplicates the one of the other. They are described as 'sacramentaria altaris unum et alterum,' not as 'sacramentaria duo.' They were correlative and complementary the one to the other, as were the two covers of an epistle-book ('tabulae aurea una altera uero argentea'). The complete inventory, therefore, was as follows:—

An old and a new epistle-book; one for the celebrant, the other for the subdeacon.

Two gospel-books, neither of them new; one for the celebrant, the other for the deacon.

Two distinct and correlative 'sacramentaria altaris': both for the priest (sacramentaria altaris unum et alterum), neither of them new.

Had Desiderius been so minded, he might, one would suppose, have appropriated the plenary missal to the celebrant while providing the sacred ministers, one with an epistle-book, the other with a gospel-book. But such an arrangement would not have satisfied his ideal of the dignity proper to the altar of such an abbey as that of Monte Cassino. He therefore replaced it by its constituent elements, each in a separate volume—an epistle-book, a gospel-book, a 'liber sacramentorum' (sacramentarium unum) and a canon (sacramentarium alterum). It is this last which, as I said just now, is to the present day used—in a developed form—by bishops and prelates celebrating according to the Roman rite.

It may be that the *chartula missalis* on which Alcuin wrote, or caused to be written, a set of votive masses for the use of the monks of Fulda[1] was an open sheet of vellum meant in the first instance to carry the canon of the mass. But, even if it should be proved that 'chartula missalis' was not a technical term with a fixed and well-known meaning, but one invented for the occasion by Alcuin, there is a passage in his letter to Eanbald, Archbishop of York, which seems to prove that the custom of making the canon a separate document from the book containing the variable portions of the mass was a custom with which he was familiar, and which he regarded as peculiarly

[1] Alcuin, Ep. 142 (Migne, c. 385).

Roman:—'De ordinatione et dispositione missalis libelli nescio cur demandasti. Numquid non habes Romano more ordinatos libellos sacratorios abundanter? Habes quoque et ueteris consuetudinis sufficienter sacramentaria maiora. Quid opus est noua condere dum uetera sufficiunt[1]?' The obvious meaning of this seems to be that the 'sacramentarium maius' and the 'libellus sacratorius'—or, as a Cassinese monk in the eleventh century would have said, the 'sacramentaria unum et alterum'—when used the one as complement to the other, supplied between them the prayers contained in the 'libellus missalis.'

When, then, we find Egbert, Archbishop Eanbald's immediate predecessor, writing about a 'liber missalis,' and writing about it with a necessarily implied regard to the 'mos Romanus,' we may assume that he fully appreciated the signification of the term, and that he, if any one, would know what in Roman usage the term was intended to signify[2]. But there are three interesting features about Archbishop Egbert's employment of the phrase. One is, that it is the earliest ascertained instance of its employment; another is, that the specific 'liber missalis' of which Archbishop Egbert wrote was the very book which Gregory the Great sent to England by Augustine; and, carried thus by a single flight of thought from York in the eighth century to Rome in the sixth, I should be dull indeed did I not perceive, in the third place, that Egbert speaks of this mass-book of Gregory's as 'suus missalis liber,' as also of 'missalia sua.'

I think, then, that, true though it be that Gregory gave the title of 'Liber Sacramentorum' to the first edition of his liturgical compilation, the edition which he sent to England was entitled, and entitled by himself, 'Liber Missalis'; that he called it 'Liber Missalis' because he had introduced into it, certainly the canon, probably an 'ordo missae'; and that a reason for thus associating in a single volume the canon and his compilation of 'sacramenta,' or liturgical prayers, was that the compilation was now sufficiently revised to justify him in doing so.

But, it may be asked, If this be so; what accident, caprice, necessity, can have urged the scribe of the Corpus MS. to write an alien text of the canon? If the monks of St Augustine's had St Gregory's text in their *libri missales*, why did he not use it? I shall attempt an answer to these questions in a later chapter.

[1] Haddan and Stubbs, 'Councils,' &c. III. 508.

[2] See above, p. ix.

## The Erased Prefaces.

No fewer than fifty-five Prefaces have been erased from the Proprium de Tempore. Only fifteen remain. Of these fifteen, three had been marked with a marginal obelus, and owe their escape to the fact, as it would appear, that, the masses to which they belong being adventitious, the Gregorian Antiphonary offered no *officia* to take their place. Of the twelve which thus seem to survive by right of survival, three are duplicates. The survivors by right of survival, thus nine in number, are:—

1. 'Cuius hodie faciem,' &c. (fol. 10 *v.*), 2. 'Quia per incarnati,' &c. (foll. 11, 12 *v.*), 3. 'Quia nostri saluatoris,' &c. (fol. 12), 4. 'Quia cum unigenitus,' &c. (fol. 17), 5. 'Qui corporali ieiunio,' &c. (fol. 20), 6. 'Quem in hac nocte,' &c. (fol. 35 *v.*), 7. 'Et te quidem,' &c. (foll. 41, 46), 8. 'Qui post resurrectionem,' &c. (fol. 51 *v.*), 9. 'Qui ascendens,' &c. (foll. 53 *v.*, 54).

In the Proprium Sanctorum all but thirteen have been erased, and as many as ten of these are condemned by the marginal obelus. The unmarked survivors are the Preface for the Nativity ('Quia per incarnati,' &c.) at fol. 78 *v.*, the Preface, at fol. 111 *v.*, in honour of the Blessed Virgin, recently imposed on the Western Church by Urban II. at the time when the Corpus MS. was executed, and one, at fol. 137 *v.*, beginning with the words 'Qui aecclesiam tuam.'

After the Proprium Sanctorum we have, at fol. 138, the mass 'In dedicatione aecclesiae.' Its Preface remains, and remains uncondemned, as though it possessed a claim to survival which had been respected by the monks of St Augustine's.

Then come eleven Missae de Communi (fol. 138 *v.*—143 *v.*). The six Prefaces found in these have, all of them, been condemned; and opposite the first of them, at fol. 139 *v.*, is a memorandum directing the substitution of the 'Qui aecclesiam tuam' which had been spared at fol. 137 *v.*

After this we have a promiscuous group of votive masses. Some of them have an Epistle and Gospel, four of them have a Preface. The four Prefaces are uncondemned, not, as it would seem, because the owners of the book recognised in them a claim to survival, but, simply, because this group of masses was not reviewed with an eye to the Prefaces. When the reviser found himself at the end of the Gregorian exemplar, he closed the book and laid down the style.

Of the three unmarked and unerased Prefaces in the Proprium Sanctorum, the first has already been recorded. There remain there-

fore to be added to the list of survivors by claim to survival,—10. 'Et te in ueneratione,' &c. (fol. 111 *v.*), 11. 'Qui aecclesiam tuam,' &c. (fol. 137 *v.*), and 12. the 'Quia cum ubique sis,' &c. appointed (at fol. 138) to be used on the anniversary of the consecration of a church.

Six of the twelve are in the well-known list drawn up by Pope Pelagius II., and another was instituted by Pope Urban II. If it could be proved that the mass 'In dedicatione aecclesiae' is adventitious, we might plausibly explain the escape of the Preface to the accident of its not meeting the eye of the corrector as he passed from the Proprium to the Commune in the exemplar; but if the mass be primary it would, I think, be safer to conclude that the Preface is authentic.

Making allowance, then, for this doubtful exception, we find that four remain as claimants on our regard; namely, those numbered 1, 3, 6 and 11 in the foregoing lists.

The last of them is mentioned by Honorius of Autun in the following passage of the 'Gemma Animae':—'Pelagius papa nouem praefationes cantari statuit, scilicet 'Quia per incarnati' de natiuitate, 'Quia cum unigenitus' de epiphania, 'Qui corporali ieiunio' de quadragesima, 'Qui salutem humani generis' de passione Domini uel de sancta cruce, 'Te quidem Domine omni tempore' de pascha, 'Qui post resurrectionem' de ascensione, 'Qui ascendens super omnes coelos' de pentecoste, 'Qui cum unigenito filio,' de Trinitate, 'Te Domine suppliciter exorare' de Petro et Paulo, quae etiam de pluribus apostolis dicitur. Gregorius uero papa decimam 'Qui ecclesiam tuam' de sancto Andrea adiecit quae de uno quolibet apostolo usquequaque dici consueuit. Noviter autem Urbanus secundus papa undecimam de sancta Maria addidisse non ignoratur, quae a pluribus ubique frequentatur[1].' It cannot, surely, be an accidental coincidence that the 'Qui aecclesiam tuam,' first found under a slightly different, and evidently earlier, form in the Verona MS., and found there in honour of St Andrew, should be the very Preface, and the only Preface, which the monks of St Augustine's took care to cause to be introduced into their mass for one Apostle; and the procedure is all the more remarkable because they cancelled another Preface to make way for it. It would seem as if a custom which in other places had died out for lack of written authentication from Rome had survived among the sons of St Augustine at Canterbury in virtue of the authority of St Gregory himself as declared in the pages of that later redaction of the Sacramentary which he had placed in the hands of the founder of their society.

[1] Honorius Augustodunensis, 'Gemma Animae,' I. CXX. (Migne, CLXXII. 583 B).

As to the 'Cuius hodie faciem' (fol. 10 *v.*) and the 'Quia nostri saluatoris' (fol. 12), we have already seen that they are two members of an interesting group of constituent changes effected in the Sacramentary after the Sacramentary had been finally committed to parchment. The analogy to that group of changes exhibited by several others, and the marvellous agreement of them all in bearing the severest stichometrical test which could be applied to them, leave it past all doubt that the 'Cuius hodie faciem' and the 'Quia nostri saluatoris' owe it to no accident that they have been allowed to survive in the Corpus MS., but to the fact that they were part and parcel of the document brought to Canterbury.

The only Preface in the Proprium de Tempore—'Quem in hac nocte' (fol. 35 *v.*)—which it remains for me to notice has, it is true, no such attestation. But I cannot believe that men who kept the book in constant use would have allowed one, and only one, unauthorized Preface to remain uncancelled, and that a Preface of such extraordinary length as the 'Quem in hac nocte.'

The erasure of the 'Et te domine suppliciter exorare' at fol. 98 *v.* must, I think, be referred to inadvertence; for I see no trace of a cross in the margin, although the erasure of the text itself was so slightly executed as to leave almost the whole of it quite legible; and the constituent has been reproduced *verbatim et litteratim* on fol. 41 *v.*

## THE 'PLENA HEBDOMADA POST PENTECOSTEN.'

When dealing with the antiphonarial excerpts we found reason for the opinion that the indications which in very many of our masses stand between the *capitulum* and the first rubric were taken from the earliest ascertained edition of the Antiphonary.

But we also saw that the second and third editions exhibit readings of the text of the Psalter different from those of the first; and that the third exhibits readings different from those common to the first and second.

And I find a like phenomenon in a fasciculus appended to our Missal, a little document as to the authenticity of whose several details there cannot be a doubt[1]. Comprising in its subject-matter three—unhappily, only three—masses of Gregorian compilation, it gives us as

[1] See Appendix A to the present Missal.

the Antiphona for Ascension-day that found in the Pamelian and the Pio-Clementine texts, and gives it in the same words:—'Viri Galilaei quid admiramini aspicientes in caelum? alleluia, quemadmodum uidistis eum ascendentem in caelum ita ueniet,' &c. Its Offertory, however, is a newly selected one, the very same passage as the Antiphona. But, although the same passage, it is the same passage under another guise:—'Viri Galilaei, quid admiramini aspicientes in caelum? Hic Jesus qui assumptus est a uobis sic ueniet quemadmodum uidistis eum ascendentem in caelum,' a text which in its turn differs from that of the Lectionary by reading 'ascendentem,' where the latter has 'euntem.'

We must not, therefore, be surprised to find that, though the reading of the Antiphona to the first of the ember masses of the summer quarter had been—presumably, at least,—'Deus cum egredereris,' the first of the new group of ember masses yields a different reading,—'Deus dum egredereris.' The contrast, so far from surprising us, should rather be hailed as a confirmation of the fact that the new group is a comparatively late insertion of St Gregory's—in other words, that our present triad of ember masses as set down for use in the 'plena hebdomada post Pentecosten,' was compiled at a later date than our present triad of ferial masses for the Wednesday, Friday, and Saturday in Whitsun-week[1].' It is to these that I now desire once more to call the attention of my readers[2]:—

A twofold task lay before the pontiff. He was to convert what had erewhile been the ember masses of Whitsun-week into a ferial triad; and, compiling a new jejunial group, was so to compile them as that their textual value should secure him an aggregate nett increment having the value of neither less nor more than four pages of the average capacity.

When dealing with this subject in an earlier chapter I assumed that no antiphonarial indications had been introduced into the pristine group of ember masses, and I did so because it would have interfered with the progress of the argument to discuss at that moment a question of minute detail which had no relevancy to the subject then in hand—the claim of two competing sets of antiphonarial indications to represent the earlier state of things.

[1] The Thursday mass is post-Gregorian and we have just now no concern with it, except to remark that its changed Oratio is a consequence resulting from the supersession of the 'Praesta quaesumus' &c. by the 'Mentes nostras' &c. in the ferial mass for Wednesday.

[2] See MS. foll. 54 v.—57.

I now abandon this provisional assumption, and, setting down 'Ā. Deus cum egredereris,' 'Ā. Repleatur os meum' and 'Ā. Karitas dei,' as St Gregory's three indications under the old state of things, acknowledge what mathematicians style an error—an error of 46 letters, and allow that 1468 must be reduced to 1422 ($=77 \times 18\frac{36}{77}$).

Having said thus much, I enter on the proper subject of the present chapter.

I. Let us, then, picture to ourselves St Gregory at the moment when he had resolved to cut out four or five leaves from the prototype and introduce six or seven leaves in their place, but when he had as yet touched neither knife nor pen. A twofold task lay before him. He was to reduce three ember masses to the character and dimensions of ferial, and he was to compile three new ember masses. And the twofold task was to be so executed as that, allowance made for a blank line and for a general heading to the second group—'IN IEIUNIO · IIII^or^· TEMPORUM'—and, possibly, for some little adornment at the beginning of the post-pentecostal series of Sunday masses which were to come next in textual order, there should be no unseemly gap and not the slightest crowding.

In carrying out the former portion of his task he must suppress six prayers—one in Wednesday's mass, five in Saturday's. In carrying out the latter, he must make provision for fifteen prayers—four as the complement of one mass, three as that of another, and eight as that of the third. The fifteen new prayers were, with headings, antiphonarial indications, minor rubrics, a general title, and, possibly, some slight 'waste' in the interests of comeliness, to have the textual value of four pages of about 370 letters each, *plus* that of the six cancelled constituents and such few rubrics as may have belonged to them.

As to the repertory from which he was to take the prayers he needed, we may reasonably suppose it to have been the 'codex gelasianus,' his own 'liber sacramentorum' in one of its earlier editions, or a document lying chronologically between the two.

II. Now, let us turn to the Corpus MS. and note the phenomena which call for explanation.

First, we find that the copyist's Oratio for what is now the Wednesday ferial mass (fol. 54 *v.*, lin. 15) has been superseded by another, and that the Secreta and Postcommunion of the last ember mass (fol. 57, lin. 16 and lin. 19) have been condemned by the principal reviser.

But, when we reflect that these three superseded prayers lay within the limits with which St Gregory's proposed alterations had been con-

cerned; and when we further consider that, if we except these three instances, there is not from end to end of the Temporale a mass of Gregorian compilation in which a constituent once written can be found to have been superseded by another; reason and justice alike counsel us to pause, and to collect our thoughts before we charge the copyist with haste or carelessness. And when we examine the constituents we find that caution such as this is more than justified. For the prayer 'Mentes nostras,' &c. is of precisely the same length as the 'Praesta quaesumus,' &c. which it supersedes; each of them, without its initial, comprising 113 letters, or six lines of text; and we know that Gregory himself made the very same sort of change in the Secreta for Advent Sunday, superseding 110 by 113, and again in those of the following Friday and Saturday, when a total of 168 letters gave way to 166. Our caution, I repeat, is more than justified[1].

Again, too, at the end of the second series, and at a place therefore where, if anywhere, there might be stichometrical reasons for economy of text, whether by expansion or by contraction, the Secreta and Post-communion appended in books like the Pamelian to the Oratio 'Deus qui tribus pueris,' &c. have been marked for suppression by a reviser whom we must in all fairness believe to have had irresistible authority for what he did. But this sort of supersession is the very thing which Gregory himself is proved to have practised, not by marginal hint but in actual fact, and that under the coercion of a stichometrical necessity. It was, I emphatically repeat, under the coercion of a stichometrical necessity that on the Feast of SS. Fabian and Sebastian and on that of St Laurence Gregory the Great has been proved to have made substitutions such as these[2].

In the second place, we find that the antiphonarial indication prefixed to what is now the ferial mass for Wednesday, though written *secunda manu* and written, therefore, as one may presume, with some sort of authority, has been superseded by another; and that a like fate has pursued that, written *prima manu*, for the Friday mass. But, when we remember that, if only we except these two, there is not from end to end of the volume an instance to be found in which the Antiphona prefixed by the copyist to a Gregorian mass has been replaced or even cancelled, we once more shrink from passing a hasty judgment on the copyist. On the contrary, we feel it to be incumbent on us to look

[1] See above, p. cxix.
[2] See above, pp. cxxi—cxxiii. See also below, p. clxxx.

about for some not unworthy elucidation of a state of things which there are many and weighty reasons for regarding as other than the outcome of blunder after blunder. We seem to have encountered, not an unmeaning puzzle, but a soluble problem; and we must, if we can, find a solution for it.

III. Knowing with, at least, moral certainty what were the materials with which Gregory had to deal, let us see what he did and how he did it.

First, then, we are morally certain that the jejunial triad of masses which he was about to ferialize were the triad known to us through the edition of Pamelius.

And secondly, we are morally certain that the jejunial triad which he intended to incorporate with his Sacramentary were not masses composed, or even compiled, by himself. They bear, indeed, no slight resemblance to the second set of summer ember masses now to be found in Ménard and Da Rocca; but, as a matter of fact, they are only to be identified with the 'Orationes et Preces Mensis Quarti' of the so-called Gelasian Sacramentary[1].

Thirdly, we may feel quite sure that, as the task he had set himself was a technical task, he was too wise and too truly great to have any scruple in confiding so much of its execution as was experimental to the skill of a technical expert.

The leaves containing his own jejunial masses in Redaction D were four in number. In D' six new leaves would take the place of them.

Handing his working copy of D to an amanuensis, he bade him test the practicability of the scheme. What the amanuensis did with the working copy seems to be clear enough. Allowing one Oratio, the 'Praesta quaesumus,' to suffice for the Wednesday mass, and one, the 'Mentibus nostris,' to suffice for the Saturday mass, and allowing the Friday Oratio to remain, he cancelled the remaining five Orationes, and, on finding that, with their rubrics, these filled $m$ lines, he in the margins of the four affected leaves proceeded to transcribe the 'Gelasian' triad of jejunial masses, in the hope of ascertaining whether, with general heading, rubrics, minor rubrics and antiphonarial indications, they would be found to fill, precisely or approximately, $\overline{m+80}$ lines of the average capacity of $18\frac{1}{2}$ letters. This, I say, he did, and in small writing, in the margins of the four affected leaves of his master's working copy. When, however, he had written all the prayers but three, he found that the

[1] See Muratori, i. 603, &c., or Wilson, 125, etc.

remaining twenty lines were insufficient for the group which awaited insertion, 'Deus cuius adorandae,' &c., 'Domine deus noster,' &c., and 'Sumptum, quaesumus, domine,' &c. He, therefore, wrote instead of these the three prayers of what, for convenience' sake, may be called the Gregorian mass for the Saturday, the 'Deus qui tribus pueris,' the 'Ut accepta tibi sint' and the 'Praebeant nobis.'

But, carefully as all these tentative changes were made, he omitted to replace the old antiphonarial indications by new ones. They did not affect his measurements. In all probability they had not been mentioned in the instructions given him. The supersession was a detail that could wait. Nor did it enter into his stichometrical task to transgress the limits of his proper duty and reduce the selected prayers to conformity with his master's latest standard of theological finish. Nor need we think it any concern of his to weigh the respective merits of the 'Mentes nostras' and the 'Praesta quaesumus' as Oratio for the Wednesday mass. His master would, on revising his work, replace the former by the latter, should it please him to do so[1].

IV. Before endeavouring to realize and describe what happened next, I must devote a few sentences to the 'error' which we detected on a previous page[2].

We there saw that St Gregory's final arrangement of the masses of the 'plena hebdomada post pentecosten' exceeded the earlier arrangement by some 1422 ($= 77 \times 18\frac{36}{77}$) letters, the equivalent of 77 lines of the average length. I find, however, that, on the other hand, allowing a space of 40 letters for the ornamentation of the Whitsunday mass, which must have begun at the head of a *recto* page, the dominical and ferial masses of Whitsun-week by the new arrangement consisted of ($40 + 336 + 274 + 379 + 426 + 413 + 295 =$) 2163 ($= 117 \times 18\frac{57}{117}$) letters, the equivalent of 117 lines of the average length. On the one hand, that is to say, the nett aggregate of new text fell short of the required amount by three lines; on the other hand, the newly ferialized masses fell short by three lines of the textual value needed to make them fill, with those for Sunday, Monday and Tuesday, six integral pages. I infer, therefore, that St Gregory either left a blank of three lines at the foot of the *verso* page on which the ferial group ended, or made some provision for rectifying the deficiency. I believe[3] him to have preferred the latter course, and proceed accordingly.

[1] The 'Mentes nostras' is the more suitable prayer of the two for a Whitsun-week mass. The 'Praesta quaesumus' would have been better suited for the Vigil of the Feast.

[2] See above, p. clxx.

[3] My reasons are given presently. See p. clxxv.

V. Now, let us watch the amanuensis as, directed by St Gregory, he transfers from the five affected leaves of the working copy to seven of blank clean vellum (i) so much of the text as is to remain as it had been, (ii) then the three ferialized masses, (iii) thirdly, the experimentally written triad of ember masses, and, lastly, so much of the post-pentecostal text as has to be re-written; inserting, however, at its proper place, the textual compensation which I have just mentioned. This compensation I believe to have consisted of the Antiphona and Psalm of the Whitsunday mass.

The seven new leaves, then, were filled as follows:—

The first of their fourteen pages carried on its first three lines the indication '.Ā. Spiritus domini repleuit orbem terrarum . alleluia . Ps. Omnium est enim.' Then followed the Whitsunday mass. After this came the five ferial masses, preceded, respectively, by the indications 'Cibauit eos ex adipe,' 'Accipite,' 'Spiritus domini,' 'Spiritus domini,' 'Karitas dei,' this last being followed by 'Domine Deus salutis'; and 'Mentes nostras' serving as Oratio for the third mass. All this filled six pages, the aggregate amount being, in terms of letters, $53 + 40 + 336 + 274 + 379 + 426 + 413 + 295$ $(= 2216) = 120 \times 18\frac{7}{15}$; or $(23 + 15 + 21 + 23 + 22 + 16 =)$ 120 lines.

At the head of the seventh page stood the title 'IN IEIUNIO · IIII$^{or}$ · TEMPORUM.' Then followed the 'Gelasian' triad of ember masses, each with its proper antiphonarial indication. All now was easy work enough until, the last of the Saturday Orationes being written, the pontiff and his underling observed that there remained too many lines before them, instead of too few, for prayers so brief as the proper accessories of the 'Deus qui tribus pueris.' St Gregory, therefore, had recourse to the 'Gelasian' collection, and took back thence Saturday's Secreta and Postcommunion, thus producing a hybrid mass, just as he had done some months ago on the joint feast of SS. Fabian and Sebastian, and in his single mass for St Laurence's Day[1].

All that it now remained for the clerk to do was to copy line for line, and on corresponding lines of the last leaf of the seven, so much of the first post-pentecostal mass as stood on the last of the affected leaves of his master's working book—to copy it, but with a most important change in the title. The title had been

DOMINICA·I·POST PENTECOSTEN

It was now to be

DOMINICA·I·POSTOCT̄·PENTECOST̄.

[1] See above, pp. cxxi—cxxiii. See also below, pp. clxxx, clxxxi.

Thus by a stroke or two of the pen was created the *plena hebdomada* of which Archbishop Egbert speaks.

As many copies of this seven-leaved *fasciculus* would be needed as there were fair copies of Redaction D. From each of these fair copies the five leaves containing the Whitsun-week masses were cut bodily out, that the *fasciculus* of seven leaves might be inserted in place of them.

Let me here repeat that, though the Antiphonae of the newly inserted group of ember masses were those which had been used under the old arrangement, St Gregory now caused one of them to be written 'Deus *dum* egredereris' instead of 'Deus *cum* egredereris.' Let me also add that the other, instead of being, as it seems once to have been, 'Karitas dei diffusa est in cordibus *nostris*,' was henceforth to be 'Karitas dei diffusa est in cordibus *uestris*'[1].

And if I here be asked why I think the 'Spiritus domini repleuit orbem terrarum . alleluia . Omnium est enim' not to have been of the pristine text of Redaction D, I reply, For four reasons. 1. The very length of the phrase would seem to declare it more or less of a stichometrical expedient[2]. 2. The absence of a rubricated '·Ā·' suggests it to have been a hastily penned marginal note. 3. The only analogous mass, that for Easter-Sunday, has no antiphonarial indication. 4. If the votive mass[3] at fol. 146 *v.* may be a guide to us, 'Omnium est enim' are the first words of the conventional Psalm assigned to Whitsunday in the Antiphonary which St Gregory's missionaries brought to Canterbury; and we shall have to say that, unless the transcriber was untrue to himself for the very first time[4], his exemplar not only lacked the necessary rubric '.Ps.', but made no provision for its insertion.

VI. Now, let imagination fly from Rome to Canterbury, from the end of the sixth century to the early years of the twelfth; and, entering the cloister of St Augustine's Abbey, Canterbury, let us look over the shoulder of a painstaking monk who, evidently, is engaged in revising the text of a newly executed missal. It is a document of which we by this time know something, MS. C.C.C.C. 270, and the painstaking monk is

[1] See above, p. clviii. Curiously enough, there is in the MS. an unmistakeable unsteadiness in the transcriber's writing of the 'uestris,' as though he had been conscious that the word was a new reading.

[2] See above, pp. cxvi, cxviii, cxix.

[3] This mass is worthy of special notice, for its *officium* may fairly claim to have been taken from the santaugustinian Antiphonary of St Gregory. The corresponding *officia* for Easter and Ascension-day will be found in Appendix A.

[4] It is worthy of note that the same sort of omission recurs—at fol. 55 *v.*, lin. 9—within the limits affected by the changes under consideration.

our friend the principal reviser. The book needs revision, because, though executed with conscientious accuracy and by a skilled hand, it is the derivative, not of a finished copy of Subredaction D′, but of a volume in which, while some of the characteristics peculiar to Subredaction D′ have been set forth in all their final accuracy and completeness, others appear in only a transitional or experimental state. That is to say; the exemplar whence it was taken was St Gregory's own working copy; and, in respect of some few leaves of that venerable document which were turned into rough draft by the pontiff and not replaced, it stands in need of collation with a finally executed specimen of D′. Such a specimen lies open on a desk before our painstaking acquaintance, and beside it is the great doctor's working copy. The two volumes are amongst the most cherished treasures of the house, loved and valued now as they were loved and valued three centuries and a-half gone bye, when Edgar, Archbishop of York, inspected and compared them, and, as the outcome of the inspection and comparison, declared them to contain a distinctive provision for the celebration of the summer ember-season in the Church of the English. To us also, in our turn, as we inspect and compare them, it becomes luminously evident that the assignation of two sets of masses to the 'plena hebdomada post pentecosten' was an editorial afterthought.

## St Gregory's Working Copy.

If the theory of a working copy offers a satisfactory explanation of the phenomena of the Whitsuntide masses as those masses are exhibited to us in the pages of the Corpus MS., it also dissipates as by the touch of a magician's wand the difficulty presented by the text of the Canon. The copy of D employed for the elaboration of the changes which were to issue in Subredaction D′ may well have been executed before the emergency arose[1] to which was referable the coadunation of Sacramentary and Canon in one and the same volume. Indeed, in a book not destined for use at the altar the presence of the Canon would have been both superfluous and inopportune.

There can be no doubt that, in his revision of the Sacramentary, St Gregory endeavoured to replace discarded words by words of compensating textual value. I think, too, there cannot be a doubt that,

[1] See above, p. clxv. Such emergency might well be the despatch of his missionaries to England.

whenever, in view of a new transcription, he introduced parenthetical clauses or ablatives absolute, he strove to make them of the value of an integral number of lines[1]. Each of these two courses would be strongly urged upon him by the evils certain to result from any considerable disturbance of the lineation of a book. There could be no stronger inducement to accuracy of transcription than the knowledge that, except at rarest intervals, the transcript was meant to correspond line by line with the exemplar. And, indeed, the detection of errors would have been extremely difficult but for the observance of such a rule.

If, then, we suppose St Gregory to have wished to cancel a word, or to augment the bulk of a prayer by the insertion of a syllable or two, it would seem to stand to reason that he should endeavour to make good the textual disturbance thus made at as early a moment as might be. This is, precisely, what the Corpus MS. seems to prove him to have done:—

We have seen that he added nearly a line of text to the last prayer for the Wednesday after Reminiscere Sunday[2]. It was in the next mass[3], and at a distance of eleven lines, that, dropping the word 'aeternae,' he made good half this loss of space, thus, no doubt, getting his lines once more into proper train.

We have seen that on the following Wednesday[4] he removed a harmless but not necessary 'nos' from the Secreta, when about in the next prayer to transform 'mensa caelestis' into 'mensae caelestis libatio.' His text would seem to have stood thus:—

TESABOMNIBUSNOSDE-
FENDEPERICULIS·PER ·
SANCTIFICETPOSTCOM ·
NOSQUAPASTISUMUSMEN-
SACAELESTISETACUNC-

I hope to shew on a later page how he effected the alteration.

We have seen that in the Secreta for Sitientes Saturday he added 'nostris' to 'Oblationibus'; and we may without presumption say that he would have acted worthily of his genius had he made this change with the intention of cancelling the redundant 'nos' in the next prayer[5].

[1] For instances see the list of variants in the Proprium Sanctorum, on pp. xci—xciii.

[2] See MS. fol. 25, lin. 16, and above, p. lx. There was, of course, no Thursday mass in St Gregory's day. The Thursday mass in the MS. must, therefore, be neglected.

[3] See MS. fol. 25 v., lin. 18, and above, p. lx.

[4] See MS. fol. 27 v., linn. 5, 6, and above, p. lxi.

[5] See MS. fol. 30 v., lin. 17, fol. 31, lin. 1, and above, p. lxvi.

Now let us traverse five centuries of years, and turn our attention to the copyist.

Some of his blunders were negative, some positive. If we overlook omitted rubrics at the extreme end of a page, there remain but few of the former; and of those few some may fairly be regarded not as blunders, but as his own virtuous precaution against evils greater than the neglect of a superfluous 'dem'[1]. Such of his positive faults as we have had an opportunity of examining are those of an enthusiast impatient of interruption rather than of a laggard too mean to think good handicraft a virtue, and are referable to some peculiarity in the document he was copying or to some proved diversion of thought from one object to another[2]. For, true though it be that in many cases his very familiarity with the vulgate text of the Sacramentary may have been a subjective co-operating cause of lapse from absolute perfection of workmanship, we have not as yet found reason to believe that he would have made any positive blunders but for the presence of some objective cause. Let us examine a few more of them:—

At fol. 25 *v.*, lin. 18 he omitted the word 'salutis' in the very passage from which, five centuries before, St Gregory had removed the questionable qualificative, 'aeternae'[3]. If, then, we look about for a direct objective cause, we have not far to seek. A text bearing traces of the expunction of 'aeternae' would be the text to yield it.

At fol. 27 *v.*, lin. 5 the scribe of the Corpus MS. wrote 'ab omnibus nos defende periculis[4],' where the reviser's correction shews that—presumably, upon collation of the passage with an authentic and authoritative copy—the pronoun was found by him to be redundant. The most obvious explanation would be that the word 'NOS' was in the exemplar, that it in the exemplar was marked with expunctory dots, but that these had been overlooked by the copyist. An author's working copy is the proper place for authentic words marked with expunctory dots.

Now, if we suppose St Gregory to have resolved to remove 'nos' from the Secreta and to transform the 'mensa caelestis' of the next prayer into 'mensae caelestis libatio,' and if we further suppose him to have wished to displace as little text as possible, how could he best

[1] See my attempted reconstruction, on p. cxii, of one of his leaves.
[2] See above, pp. xviii, xix, clvi, clvii.
[3] See above, p. lx.
[4] See above, p. lxi.

attain his object? The simplest and briefest course was to re-write as follows the five lines just now submitted to the reader:—

TESABOMNIBUSDEFEN-
DEPERICULIS·PER·POST-
SANCTIFICETNOSQUACOM.
PASTISUMUSMENSAECAE
LESTISLIBATIOETACUNC-

and, singularly enough, this is the very thing which St Gregory—or, if not he, his amanuensis—seems to have done. The rubric in the Corpus MS., although reduced to a mere compendium in three letters—PCŌ.—is, nevertheless, cut into two, the first letter being on *27 v.* (5), the second and third on *27 v.* (6)[1]; but, as the scribe of the Corpus MS. was not a man of trumpery caprices, and as this is the only instance of the kind in the volume, I infer that there was a divided rubric in the exemplar. If this inference of mine be a right inference, it yields us a trustworthy proof of the genuineness of the two readings 'defende' for 'nos defende' and 'mensae caelestis libatio' for 'mensa caelestis,' as also a morally certain corroborative proof that the exemplar was a working copy; for there is no reason to believe that the bisection of a minor rubric would have been either attempted or allowed in a finished duplicate. This, I repeat, is the only instance in the whole of the MS. of a bisected word in a minor rubric.

Again. At fol. 31 *v.*, lin. 19, and in the Secreta for the Tuesday in Passion-week, the scribe of the Corpus MS. omitted the final 'per.' It, surely, cannot be a mere chance that in this very Secreta we encounter one of the most important variants proper to that revision of the verbal text of the Sacramentary[2] which is so strikingly attested by the Corpus MS. The book, which has been the scene of St Gregory's own manipulation of the passage, was the very book to lack so matter-of-course an adjunct, and to lack it as a consequence of that manipulation.

Can these coincidences be fortuitous?

I abstain from describing over again the phenomena of the Whitsuntide masses as they stand displayed in the light of the theory of a working copy, a theory kindled by the rays which those phenomena themselves threw together into focus, and, turning the leaves of the

[1] I regret to find that at p. 29 I have in the second foot-note written (5), (4) instead of (6), (5).

[2] See above, p. xliv.

book[1] in search of other such peculiarities as have already been encountered, pass on into the Proprium Sanctorum.

At fol. 75, lin. 12 there are traces of an erased 'tibi' between the first and second words of the well-known 'Accepta sit in conspectu tuo.' I turn to the title of the mass in quest of a clue, and what do I find? I find that this is the composite mass in honour of SS. Fabian and Sebastian[2], the three constituents of which were selections from three pairs of rival candidates; and I note with more pleasure than surprise that, of the two competitors for the place of Secreta, the discarded prayer had for its second word 'tibi'—'Hostias tibi domine,' &c. Again I ask, Can this be chance? Here, as once in the ferial mass for the Wednesday in Whitsun-week, and as twice in the ember mass of the following Saturday, there were two prayers in the exemplar; and, in one of the fits of absence which were so peculiarly his own, the scribe all unthinkingly passed from one prayer to the other. I cannot persuade myself that any book but the derivative of a working copy could over and over again present us with phenomena such as these.

Here, however, let me pause to remark, that, safe though it be for us, whose task is analytical, to record St Gregory's work in terms of letters, there is no reason to think that he would observe a method so minute and laborious. A practised eye readily informed him how many lines would accommodate a given prayer, with or without its rubric, with or without its conclusion; and what economy of penmanship would, in the case of this prayer or of that, be needed in order to set the rubric of the next prayer at or near to the end of a line.

Again, then, I turn the leaves of the volume; and, confining my attention to Roman *festa* old enough to have been kept by St Gregory, find nothing to invite notice until I come to fol. 109 *v.*, where in the outer margin is a memorandum suggesting the use of another Secreta than that given in the text, a memorandum, that is to say, analogous to the two on fol. 57. Will it be believed? The mass itself has been analogously treated with the last of the new set of summer ember masses which Gregory had destined for incorporation into Subredaction

[1] But, although I abstain from saying over again what has so recently been said about St Gregory's reconstruction of the Whitsun-week masses, I must not therefore neglect to notice the conclusion of the Oratio of that for Tuesday. As at first written in our book, and therefore—we may fairly presume—as originally written in the exemplar, the conclusion was a mere 'per', no regard being paid to the necessary 'eiusdem' or 'in unitate eiusdem'. The little that I have to say about this will be found in a postscript to the present chapter. See below, p. clxxxii.

[2] See above, pp. cxxi—cxxiii.

D′. It is part and parcel of that batch of text which he re-combined, when, cancelling the erewhile mass of SS. Felicissimus and Agapitus and substituting one mass for two on the neighbouring feast of St Laurence[1], he abstracted text of the value of a leaf from the middle of the Proprium Sanctorum. Again I say, This sort of thing cannot be fortuitous. Besides, we see the reason of it. The Secreta which now serves for the joint feast of SS. Sixtus, Felicissimus and Agapitus, is not precisely that of the old separate *festum* of St Sixtus. It is the same prayer, but the same prayer amplified by the ablative clause 'intercedentibus sanctis tuis' and lengthened—needlessly lengthened, except that the addition enhanced the augmentation to the extent of two whole lines—by the very curious extension 'dnm̄ . nrm̄ . ih̄m.' This double amplification rendered necessary a compensating deduction of text at some early moment; because, except for such deduction, the newly chosen pair of masses would now have been too long by a line. What the figures were before the change we already know. They were, in terms of letters,—

$$(352 + 370 + 399 + 398) - (415 + 376) = 1519 - 791 = 728 = 39 \times 18\tfrac{2}{3};$$

and, in terms of lines,—

$$(19 + 20 + 21 + 21) - (22 + 20) = 81 - 42 = 39.$$

What St Gregory wanted was, of course, a nett deduction of 40 lines. Clearly, therefore, something must be done, and what that something was the marginal note on fol. 109 *v.* informs us. He on St Laurence's Day substituted the Secreta 'Accipe q. d. munera' for his first choice, the 'Sacrificium nostrum,' or 110 letters for 121. This was enough. The figures now were, in terms of letters,—

$$(352 + 370 + 399 + 398) - (415 + 365) = 1519 - 780 = 739 = 40 \times 18\tfrac{19}{40};$$

and, in terms of lines,—

$$(19 + 20 + 21 + 21) - (22 + 19) = 81 - 41 = 40.$$

If it be true that the book in which the reviser of the Corpus MS. found material for correcting two manifest stichometrical errors incurred in the prosecution of those changes in the foliation of Redaction D, of which the Corpus MS. is witness,—if, I say, it be true that the standard of revision of the Missal of St Augustine's, Canterbury, was a fair copy of Subredaction D′; the book where the errors stood on record, errors

[1] See above, p. cxxiii.

the adoption of which would have defeated the very end proposed by those changes in foliation, cannot with any show of probability be set down as anything else than St Gregory's working copy of D. There is, as we have repeatedly seen in the foregoing chapters, very much to encourage the deduction of this inference; there is nothing to set against it; and the minute and varied testimony yielded by the idiosyncrasies of the scribe who transferred the contents of the exemplar to the pages of the Corpus MS., is such as to lift the inference to the level of a conclusion morally certain.

## POSTSCRIPT.

One or two miscellaneous items must here be added. They may perhaps serve as starting-points for future students.

I. I have already noted[1] the absence of a necessary 'eiusdem' from the conclusion of a prayer in a mass of Gregorian compilation. The only other instance occurs at fol. 28 *v.*, lin. 5. The scribe of the Corpus MS. was so conscientious a workman that I am disposed to see in these exceptions to a rule otherwise observed most carefully a proof in favour of the theory of a working copy. In neither case is it the principal reviser who has made good the defect. In neither case, therefore, must we necessarily think that the defect was made good from a finished transcript. Each correction may, I venture to think, be very plausibly referred to a note introduced into the margin of the exemplar, but overlooked by the scribe.

II. On the nineteenth Sunday of the post-pentecostal group, and not infrequently thenceforward, our transcriber omits the rubric of the first prayer of a mass. But, before the point just indicated, it is, with one solitary exception, only at the very foot of a page that he omits any minor rubric whatever. In other words; although, in the course of a hundred and twenty-five pages, he now and then at the extreme end of a page forgets a minor rubric, the fault occurs only once in any other

[1] See above, p. clxxx.

place than that. That one instance occurs, at fol. 54 *v.*, lin. 9, in the Oratio of the Tuesday mass in Whitsun-week; and I find, to my surprise, that if my computation be correct, the Oratio of that mass must have begun on the last line of a *verso* page, and that its rubric—if written at all—must have been written at the end of such last line. This is as pretty a confirmation of the figures on page clxxiv as could be desired. The masses for Sunday and Monday represent an aggregate of $(53 + 40 + 336 + 274 =)$ 703 letters, or 38 lines, since $703 = 38 \times 18\frac{1}{2}$; and I make no doubt that, early in the Tuesday mass, our artist, passing from the 'UIR-' at the foot of one page to the 'TUS' at the head of the next, overlooked the vermilioned 'OR' which adjoined the first moiety of the word. Shall I go a step further, and say that his attention was distracted by the multifarious alterations on which his eye must now have fallen?

III. I cannot yet account for the differences noted at page cxvii between ourselves and Pamelius on the Saturday after Ash-Wednesday, on the eighteenth post-pentecostal Sunday and on the Feast of SS. Cornelius and Cyprian. It may, however, be worthy of note that, as modified in our book, the mass for the Vigil of SS. Peter and Paul has a complement of 370 letters. Any future student who may undertake the herculean task of reconstructing the Proprium Sanctorum of the exemplar may, I think, take it for granted that this mass occupied, precisely, one side of a leaf.

IV. I need scarcely remind the reader, though it has seemed needless to insist upon it in my concluding chapters, that the theory of a working copy is strongly recommended by the rubrical peculiarities near the close of the Proprium de Tempore.

V. But it may be well to add that Archbishop Egbert's account of the 'plena hebdomada post pentecosten' yields an implicit proof of the authenticity of the post-pentecostal series, a proof impregnable in its conclusiveness.

VI. The excerpts from the Antiphonary do not offer me material for argument. There is, however, a passage of the Micrologus (cap. XXXI) which it seems relevant to quote in connexion with the Gospel for the Second Sunday of Advent:—'In Dominica prima de Aduentu Domini quidam legunt Euangelium *Erunt signa*...Alii

initium Marci euangelistae legunt...Nos autem ex antiqua traditione *Cum appropinquasset* legimus, non utique sedi apostolicae, si aliter iusserit, praedicantes, sed interim auctoritatem sanctorum patrum sectantes.' He adduces the authority of the Comes for the use mentioned by him. And, although he does not tell us that that use assigned the 'Erunt signa' to the Second Sunday of Advent, his appeal to the Comes invites the inference that such was the case. The assignation of the Comes for this Sunday is that of the Lectionary of St Augustine's, Canterbury.

# LIBER MISSALIS

‖Suscipere digneris confessionem meam sancta TRINITAS domine deus omnipotens unica uera et sempiterna spes salutis meae. quam ego peccator effundo in conspectu pietatis tuae. Confiteor quia peccaui in gula. In ebrietate. In libidine. In luxuria. In immunditia. In tristitia. In accidia. In somnolentia. In ira. In cupiditate. In inuidia. In malitia. In odio. In detractione. In mendacio. In periurio. In uana gloria. In leuitate ac superbia. In concupiscentia. In auaritia. In negligentia. In cogitatione iniqua et immunda. In locutione praua et uana. In operatione peruersa. In fornicatione et in pollutione mentis et corporis. In delectatione et consensu iniquo et iniusto. et in omnibus uitiis et iniquitatibus ac immunditiis reus |et culpabilis factus sum plus quam possim corde cogitare uel ore dicere. uel estimatione pensare. sed tu DEUS qui non uis mortem peccatoris sed ut conuertatur ad te et uiuat. qui iustificas impios et uiuificas mortuos. tu iustifica et resuscita me per tuam magnam misericordiam. et sempiternam gratiam. AMEN.

D[EUS][1] MISERICORDIAE. et immensae ueritatis aeternae. clementiam tuam suppliciter deprecor. ut mihi concedere digneris pro tua ineffabili clementia ueniam innumerabilium meorum peccatorum. quibus ego miser peccaui. quibus nequiter offendi. pro quibus iram tuam grauiter merui. in quibus me reum et culpabilem feci. in quibus uitam meam perdidi. in quibus animam meam et corpus meum et omnes sensus ‖meos contaminaui. Misericors et miserator domine deus miserere mei quatinus te miserante in hac uita purgatus et illuminatus. ad aeternae saluationis tuae et benedictionis participationem pertingam per tuam magnam misericordiam et sempiternam gratiam.

Clementissime DEUS. qui non mortem sed penitentiam desideras peccatorum. me miserrimum fragilissimumque ac peccatorem non repellas a tua pietate. neque proicias me a facie tua. et a tuo sancto conspectu. neque aspicias ad scelera mea grauissima. et innumerabilia. et immunditias sordidas. turpissimasque cogitationes meas quibus omnibus ego miser peccaui. quibus nequiter offendi. quibus animam meam et corpus meum et omnes sensus meos contaminaui ab infantia |mea usque nunc coram te et coram angelis tuis. sed tua misericordia piissime deus me ab omnibus peccatis meis clementer et dignanter purificante. fac quaeso per infusionem tuae pietatis et gratiae me tibi offerre sacrificium. tibi acceptabile. et nobis salutare. per dominum et deum nostrum qui tecum uiuit.

‖ fol. 2. | fol. 2 *v*. ‖ fol. 3. | fol. 3 *v*.

[1] The bracketed letters are supplied by the present editor.

ITEM ORATIO.

Piissime deus qui es immortalis solus omnipotens et aeternus. esto propitius mihi peccatori . et indulge mihi quod ego miserrimus et indignissimus presumo ad tuum sanctum altare accedere . et tuum sanctissimum et gloriosissimum et adorandum nomen inuocare. Ego enim peccaui grauiter . reum me et culpabilem feci innumerabiliter ab infantia mea usque nunc coram te et coram angelis tuis . sed tu piissime deus qui non uis mortem peccatoris sed ut conuertatur ad te et uiuat. ‖tribue mihi indulgentiam omnium delictorum meorum . et confirma me in tua sancta et catholica fide . et fac me facere uoluntatem tuam omnibus diebus uitae meae . et in beneplacito tuo fac me semper permanere . quia tu dignatus es peccatores ad tuam misericordiam uocare. et ad te uenientibus dignatus es piissimam indulgentiam et sempiternam gratiam tuam conferre . quia tu es creator omnium et dominus . tibi est omnis honor et gloria . per iesum christum unicum filium tuum . qui tecum.

ALIA.

Clementissime DEUS qui omnium occultorum es cognitor . qui conscientiae meae uulnera grauissima et innumerabilia nosti . ignosce mihi peccatori quod ego indignus presumo ad tuum sanctum altare accedere . et per mea immundissima labia nomen sanctum tuum et gloriosum inuocare . Parce |domine mihi peccatori . pudendorum actuum meorum secreta pertimescenti . indulge confitenti . miserere supplicanti . et per tuam magnam misericordiam . et immensam gratiam obsecro te . da mihi ueniam de peccatis meis praeteritis . et custodiam de praesentibus et futuris . per iesum christum unicum filium tuum . qui tecum uiuit et .

ORATIO AD PERSONAM PATRIS.

DOMINE DEUS omnipotens . aeterne et ineffabilis quem trinum in unitate . et unum in trinitate confitemur. Te solum adoro. Te laudo. Teque glorifico. Tuae misericordiae gratias refero . qui me exutum noctis perfidiae et erroris . participem fieri tribuisti gratiae tue . Perfice quaeso domine ceptum in me opus misericordiae tuae . loqui et agere quae placita sunt tibi . et gratuita me ubique pietate tua custodi . facque me indignum et miserum quandoque ad tuam ‖peruenire uisionem . qui unus in trinitate perfecta uiuis et regnas deus per omnia secula

ORATIO AD PERSONAM FILII.

DOMINE IESU CHRISTE rex uirginum . Integritatis amator . muni cor meum ab omnibus sagittis et insidiis inimici . et extingue in me omne incendium libidinis . ac da ueram humilitatem et tranquillitatem patientiae michi peccatori. Accende in me domine ignem tui amoris in corde meo . et succende mentem meam tuae caritatis stimulis . ut odio habens omnem uiam iniquitatis . possim cunctis diebus uitae meae in bonis operibus perseuerare . et in hora exitus mei ad tuam misericordiam peruenire . qui cum deo patre et spiritu sancto uiuis et regnas

ORATIO AD SPIRITUM SANCTUM.

SPIRITUS SANCTE DEUS omnipotens . ex utroque patre et filio procedens . Lux uera illuminans omnem hominem |uenientem in

‖ fol. 4. | fol. 4 *v*. ‖ fol. 5. | fol. 5 *v*.

hunc mundum. illumina quaeso cecitatem cordis mei. et accende in me ignem ardoris tui. et dona mihi fidem rectam. spem certam. caritatem perfectam. et reliquas sanctas uirtutes. per quas intelligam te timere. te amare. ac tua melliflua karismata merear percipere. ut cum mihi dies extrema euenerit. angeli pacis me suscipiant. et de potestate malignorum spirituum eripiant. atque in requie beatorum et electorum tuorum collocent. Annuente patre et filio. qui in te spiritu sancto unus deus uiuit et regnat. per omnia

‖GLORIA IN EXCELSIS DEO. Et in terra pax hominibus bonae uoluntatis.
L*[1]audamus te. Benedicimus te. Adoramus te. G*lorificamus te. Gratias agimus tibi propter gloriam tuam magnam. Domine DEUS rex caelestis. D*eus pater omnipotens. Domine fili unigenite. IESU christe. D*omine DEUS. Agnus DEI. Filius patris. Qui tollis peccata mundi Miserere nobis. Q*ui tollis peccata mundi. Suscipe deprecationem nostram. Qui sedes ad dexteram patris Miserere nobis. Quoniam tu solus sanctus. T*u solus dominus. Tu solus altissimus. Iesu christe. C*um sancto spiritu in gloria dei patris Amen.

CREDO in unum deum. patrem omnipotentem. Factorem caeli et terrae uisibilium omnium et inuisibilium. Et in unum dominum iesum christum filium dei unige|nitum. Et ex patre natum ante omnia secula. Deum de deo. Lumen de lumine. Deum uerum de deo uero. Genitum non factum consubstantialem patri per quem omnia facta sunt. Qui propter nos homines et propter nostram salutem descendit de caelis. Et incarnatus est de spiritu sancto et MARIA uirgine. Et homo factus est. Crucifixus etiam pro nobis sub pontio pilato. Passus et sepultus est. Et resurrexit tertia die secundum scripturas. Et ascendit in caelum sedet ad dexteram patris. Et iterum uenturus est cum gloria iudicare uiuos et mortuos. Cuius regni non erit finis. Et in spiritum sanctum dominum et uiuificantem. Qui ex patre filioque procedit. Qui cum patre et filio simul adoratur. et conglorificatur. Qui locutus est per prophetas. Et unam sanctam catholicam[2]

‖*uestri*[3]. *Ps Benedixisti domine terram.*

‖ fol. 6. | fol. 6 *v.* ‖ fol. 7.

[1] A black asterisk means that the transcriber left a place for the capital letter, but that this, not having been put in by the rubricator, is here supplied by the present editor.

[2] Here at the end of the twentieth and last line of the ruling of fol. 6 *v.* the text of the Credo is cut short. The remainder may have disappeared on the removal of the Kalendar which, as is evident from a note on 102 *v.*, at one time stood between the Credo and the Proprium de Tempore. The original ruling assigned throughout the volume twenty lines to each page.

[3] Both sides of fol. 7, the recto of fol. 8, and the first thirteen lines of the original ruling of the verso of fol. 8 have—with slight exceptions to be mentioned presently—been erased, making way for the later writing here indicated by italic type. But near the head of the first of these four pages there are traces of the words 'EXCITA DN̄E Q̄S' boldly executed in green pigment, the initial letter being about two inches high. The Secreta had begun on the eleventh line of the original ruling, an initial H in vermilion being just visible at that part of the page; as is also the compendium for 'Vere dignum' on what was the fourteenth line.

Fol. 7 *v.* as at first written had 'DOMINICA · II · ADUEN.' in vermilion at the end of the

*Oracio.*

*E*[1]xcita domine corda nostra ad preparandas unigeniti tui uias. ut per eius aduentum purificatis tibi mentibus seruire mereamur. Qui tecum.*

*Ad Romanos.*

*F* RATRES: Q*uecunque scripta sunt ad nostram doctrinam scripta sunt: ut per pacienciam et consolacionem scripturarum spem habeamus. Deus autem paciencie et solacii det uobis idipsum sapere in alterutrum secundum iesum christum: ut unanimes uno ore honorificetis deum et patrem domini nostri iesu christi. Propter quod suscipite inuicem: sicut et christus suscepit uos in honorem dei. Dico enim christum iesum ministrum fuisse circumcisionis: propter ueritatem dei ad confirmandas promissiones patrum. Gentes autem super misericordiam honorare deum: sicut scriptum est. Propterea confitebor tibi in gentibus: et nomini tuo cantabo. Et iterum dicit. Letamini gentes: cum plebe eius. Et iterum. Laudate omnes gentes dominum: et magnificate eum omnes populi. Et rursum ysaias ait. Erit radix iesse: et qui exurget regere gentes. in eum gentes sperabunt. Deus autem spei repleat uos omni gaudio et pace in credendo: ut abundetis in spe: et uirtute spiritus sancti.* *Grad.* ***Ex sion species[2] decoris eius. deus manifeste ueniet.*** *Vers* ***Congregate illi sanctos eius. qui ordinauerunt testamentum eius super sacrificia.*** *Ad. Missam matutinam et in feriis.* ***Alleluia.*** *Vers* ***Rex noster adueniet christus quem iohannes predicauit agnum |esse uenturum.*** *Ad magnam Missa* ***Alleluia.*** *Vers* ***Letatus sum in hiis que dicta sunt mihi in domum domini ibimus.*** *Vers* ***Stantes erant pedes nostri in atriis ierusalem.***

*secundum. lucam.*

*I* N diebus illis. D*ixit dominus iesus discipulis suis. Erunt singna in sole et luna et stellis: et in terris pressura gencium pre confusione sonitus maris et fluctuum. Arescentibus honibus pretimore et expectacione: que super uenient uniuerso orbi. Nam uirtutes celorum mouebuntur. Et tunc uidebunt filium hominis uenientem. in nubibus: cum potestate magna et maiestate. His autem fieri incipientibus: respicite et leuate capita uestra quoniam appropinquabit redempcio uestra. Et dixit illis similitudinem. Videte ficulneam: et omnes arbores. Cum producunt iam ex se fructum. scitis quoniam prope est estas. Ita et uos cum uideritis hec. fieri: scitote quo-*

| fol. 7 *v.*

ninth line, whilst the eleventh, fifteenth and eighteenth began with E, S, and the compendium of 'Vere.' These were in blue, vermilion and green respectively. The rubrics 'OR,' 'SECRETA' and 'PRAEPH' were at the end of the tenth, fourteenth and eighteenth lines.

The traces of first work on the recto of fol. 8 include an abbreviated but unerased 'POSTCOMMUNIO' at the end of the twelfth line, an abbreviated and erased 'ORATIO' at the end of the sixteenth, and an abbreviated but unerased 'SECRETA' at the end of the nineteenth. These were, as usual, in vermilion. The seventeenth and nineteenth lines began with a capital A in blue and a capital D in vermilion. This last enclosed a small monogram of 'EV.'

There are two traces of pigment on the verso of leaf 8, a blue compendium of 'Vere dignum' and an initial I in vermilion. These were on the third and eleventh of the ruling of twenty lines.

The 'FERIA • IIII • Ā •' on the fourteenth line is distinct enough to justify us in saying that it had been purposely spared by the eraser. It is, however, covered by the second text, and reproduced by the writer of this latter under the form of a marginal memorandum, 'Feria • IIII[ta] • officium Rorate celi.'

[1] A red asterisk means that the initial has not been coloured in by the rubricator, but that a small minuscule indicative of the intended capital stands in or near the place provided for it.

[2] It may be worthy of remark that in the MS. this word is written 'spēs'.

*niam prope est . regnum dei. Amen dico uobis . quia non preteribit generacio hec . donec omnia fiant. Celum et terra transibunt . uerba autem mea non transibunt.* Offertorium. *Deus tu conuertens uiuificabis nos et plebs tua letabitur in te ostende nobis domine misericordiam tuam et salutare tuum da nobis.*

Secreta.

*S*Acrificium tibi domine celebrandum pla‖tus intende . quod et nos a uiciis condicionis nostre emundet . et tuo nomini reddat acceptos. Per* communio. *Ierusalem surge et sta in excelso et uide iocunditatem que uenit tibi a deo tuo.*

post comm.

*R*epleti cibo spiritualis alimonie supplices te deprecamur omnipotens deus . ut huius participacione mysterii doceas nos terrena dispicere . et amare celestia. Per.*

Dominica . IIIa . officium.

*Gaudete in domino semper iterum dico gaudete modestia uestra nota sit omnibus hominibus dominus prope est nichil solliciti sitis set in omni oracione peticiones uestre innotescant apud deum.* Vs *Et pax dei.*

oratio.

*Aurem tuam quesumus domine precibus nostris ac commoda et mentis nostre tenebras gratia tue uisitacionis illustra. Qui uiuis et regnas.*

Ad corinthcos.

*FRATRES: Sic nos existimet homo ut ministros christi : et dispensatores in misterium dei. Hic iam queritur inter dispensatores: ut fidelis quis inueniatur. Michi autem pro minimo est ut a uobis iudicer : aut ab humano die. Set neque meipsum iudico. Nichil enim mihi consius sum. Set non in hoc iustificatus sum. Qui autem iudicat me : dominus est. Itaque nonlite ante tempus iudicare : quo adusque ueniat dominus qui et illuminabit abscondita tenebrarum . et manifestabit consilia cordium. Et tunc laus erit : unicuique a deo.* Grad. *Qui sedes domine super cherubin excita potenciam tuam et ueni.* Vers *Qui regis israel intende . qui deducis uelud ouem ioseph. |Alleluia. Excita domine potenciam tuam et ueni . ut saluos facias nos.*

Secundum Matheum.

*IN illis. Cum audisset iohannes in uinculis opera christi: Mittens duos de discipulis suis. Ait illi. Tu es qui uenturus es analium expectamus : Et respondens iesus . ait illis . Euntes renunciate iohanni : que audistis et uidistis. Ceci uident : claudi ambulant leprosi mundantur. Surdi audiunt : mortui resurgunt . pauperes euuangelizantur. Et beatus : qui non fuerit scandalizatus in me. Illis autem abeuntibus : cepit iesus dicere ad turbas de iohanne . quid existis in desertum uidere : Harundinem uento agitatam. Set quid existis uidere : Hominem mollibus uestitum? Ecce qui mollibus uestuntur : in domibus regum sunt. Set quid existis uidere? prophetam : Eciam dico uobis : et plus quam prophetam. Hic est enim de quo scriptum est. Ecce mitto angelum meum ante faciem tuam qui preparabit uiam tuam : ante te.* Offertorium *Benedixisti domine terram tuam auertisti captiuitatem iacob remisisti iniquitatem plebis tue.*

‖ fol. 8.

| fol. 8 *v*.

*Secreta.*

*Deuocionis nostre tibi domine quesumus hostia iugiter immoletur. que et sacri peragat instituta mysterii. et salutare tuum nobis mirabiliter operetur: Per.* *communio* *Dicite pusillanimes confortamini et nolite timere. ecce deus noster ueniet et saluabit nos.*

*post. com.*

*IMploramus domine clemenciam tuam: uthec diuina subsidia a uiciis expiatos. ad festa uentura nos preparent. Per.*

*Feria IIII. officium.* ***Rorate celi.***

ORATIO.

PRAESTA QUAESUMUS OMNIPOTENS DEUS: ut redemptionis nostrae uentura solennitas. et praesentis nobis uitae subsidia conferat. et aeternae beatitudinis praemia largiatur. per.

ORATIO.

Festina quaesumus domine ne tardaueris. et auxilium nobis supernae uirtutis impende. ut aduentus tui consolationibus ||subleuentur. qui in tua pietate confidunt: qui uiuis.

SECRETA.

Accepta tibi sint domine quaesumus nostra munera. quae et expiando nos tua gratia dignos efficiant. et ad sempiterna promissa perducant. per.

POSTCOMMUNIO.

Salutaris tui domine munere satiati supplices deprecamur. ut cuius laetamur gustu. renouemur effectu: per.

|| fol. 9.

FERIA. VI.

℟. Prope esto domine.

ORATIO.

EXCITA QUAESUMUS DOMINE POTENTIAM tuam et ueni. ut ii qui in tua pietate confidunt. ab omni citius aduersitate liberentur: qui uiuis.

SECRETA.

Praesta domine quaesumus. ut dicato munere congruentem nostrae deuotionis tibi offeramus effectum. per.

POSTCOMMUNIO.

Tui nos domine sacramenti libatio sancta restauret. et a uetustate purgatos. in mysterii salutaris faciat transire consortium: per.

SABBATO.

℟. Veni et ostende nobis.

ORATIO.

DEUS QUI CONSPICIS quia ex nostra actione affligimur. concede propitius: ut ex tua uisitatione consolemur. qui ui–

ORATIO.

Concede quaesumus omnipotens deus. ut qui sub peccati iugo ex uetusta serui|tute deprimimur. expectata unigeniti filii tui noua natiuitate liberemur: per eun.

ALIA.

Indignos nos quaesumus domine famulos tuos quos actionis propriae culpa contristat. unigeniti filii tui aduentu laetifica. qui uiuis[1].

ALIA.

Praesta quaesumus omnipotens deus: ut filii tui uentura solen-

| fol. 9 *v*.

[1] Here the reviser by a catch-mark refers us to his marginal correction, 'Qui tecum uiuit.'

nitas . et praesentis nobis uitae remedia conferat . et praemia aeterna concedat . per eun.

ORATIO.

Preces populi tui quaesumus domine clementer exaudi : ut qui iuste pro peccatis nostris affligimur. pietatis tuae uisitatione consolemur : qui uiuis.

ORATIO.

DEUS qui tribus pueris mitigasti flammas ignium . concede propitius : ut aduenienti filio tuo domino nostro . nos famulos tuos non exurat flamma uitiorum . per eun.

SECRETA.

Aecclesiae tuae domine munera sanctifica . et concede ut per haec ueneranda commercia pane caelesti refici mereamur . per.

POSTCOMMUNIO.

Quaesumus domine deus noster : ut sacrosancta mysteria quae pro reparationis nostrae munimine contulisti . et praesens nobis remedium esse facias et ‖ futurum : per.

## DOMINICA .IIII.

Ā. Memento nostri domine.

ORATIO.

EXCITA DOMINE POTENTIAM TUAM ET UENI . ET magna nobis uirtute succurre : ut auxilium gratiae tuae quod nostra peccata praepediunt . indulgentia tuae propitiationis acceleret : qui uiū[1].

SECRETA.

Sacrificiis praesentibus domine quaesumus placatus intende . ut et deuotioni nostrae proficiant et saluti . per.

*Memento nostri domine inbeneplacito populi tui uisita nos in salutari tuo ad uidendum in bonitate electorum tuorum in leticia gentis tue ut lauderis cum hereditate tua* Ps. *Confitemini* epistola *Gaudete in domino* Grad. *Tollite portas principes uestras et eleuamini porte eternales et introibit rex glorie.* Vers *Quis ascendit in montem domini . aut quis stabit in loco sancto eius . innocens manibus et mundo corde. Alleluia.* Vers. *Veni domine et noli tardare relaxa facinora plebis tue.* euuangelium. *Miserunt iudei ab ierosolimis.* Offertorium. *Confortamini et iam nolite timere ecce enim deus uester retribuet iudicium ipe ueniet et saluos nos faciet .* communio *Ecce uirgo concipiet et pariet filium et uocabitur nomen eius emanuel.*

[*Blank erasure of* 2 *lines.*]

| stus . per quem[2].

POSTCOMMUNIO.

Sumptis muneribus domine quaesumus ut cum frequentatione mysterii . crescat nostrae salutis effectus . per.

## IN UIGILIA NATALIS DOMINI.

Ā. Hodie scietis quia ueniet dominus.

ORATIO.

DEUS QUI NOS REDEMPTIONIS NOSTRAE ANNUA EXPEctatione letificas . praesta ut unigenitum tuum quem redemptorem leti

‖ fol. 10.

| fol. 10 *v.*, lin. 2.

[1] Here the reviser by a catch-mark refers us to his marginal note, 'Qui uiuis.'
[2] Besides the traces, scarcely discernible, of its rubric on fol. 10, lin. 8, nothing survives of the Preface but this fragment at the end of fol. 10 *v.*, lin. 2.

suscipimus. uenientem quoque iudicem securi uideamus : qui tecum uiuit.

SECRETA.

DA nobis domine ut natiuitatis domini nostri iesu christi solennia quae praesentibus sacrificiis praeuenimus. sic noua sint nobis ut continuata permaneant. sic perpetua perseuerent. ut pro suo miraculo noua semper existant. per eundem.

PRAEPHATIO.

VERE PER CHRISTUM. Cuius hodie faciem in confessione praeuenimus. et uoce supplici exoramus. ut super uenturae noctis officiis nos ita peruigiles reddat. ut sinceris mentibus eius percipere mereamur natale uenturum. In quo inuisibilis ex substantia tua. uisibilis per carnem apparuit ‖in nostra. Tecumque unus non tempore genitus. non natura inferior. ad nos uenit ex tempore natus. per quem.

POSTCOMMUNIO.

DA nobis quaesumus domine unigeniti filii tui recensita natiuitate respirare. cuius caelesti mysterio pascimur et potamur. per eundem.

## IN MEDIA NOCTE.

Ā. Dominus dixit ad me.

ORATIO.

DEUS QUI HANC SACRATISSIMAM NOCTEM UERI LUMINIS fecisti illustratione clarescere. da quaesumus ut cuius lucis mysteria in terra cognouimus. eius quoque gaudiis in caelo perfruamur : qui tecum.

‖ fol. 11.

SECRETA.

Accepta tibi sit domine quaesumus hodiernae festiuitatis oblatio. ut tua gratia largiente per haec sacrosancta commercia in illius inueniamur forma. in quo tecum est nostra substantia : qui tecum.

PRAEPHATIO.

VERE AETERNE. Quia per incarnati uerbi mysterium. noua mentis nostrae oculis lux tuae claritatis infulsit. Vt dum uisibiliter deum cognoscimus : per hunc in inuisibilium amorem rapiamur. Et ideo.

INFRA.

Communicantes et noctem sacratissimam celebrantes qua beatae MARIAE intemerata | uirginitas huic mundo edidit saluatorem. Sed et memoriam uenerantes in primis eiusdem gloriosae semper uirginis MARIAE[1].

POSTCOMMUNIO.

DA nobis quaesumus domine deus noster: ut qui natiuitatem domini nostri iesu christi nos frequentare gaudemus. dignis conuersationibus ad eius mereamur peruenire consortium : qui tecum.

## MISSA MANE.

Ā. Lux fulgebit hodie super nos.

ORATIO

DA QUAESUMUS OMNIPOTENS DEUS : UT QUI NOUA INCARNATI uerbi tui luce perfundimur. hoc in nostro resplendeat opere. quod per fidem fulget in mente : per eundem.

| fol. 11 *v*.

[1] Here the reviser by a catch-mark refers us to the following, in one line, in the margin, 'genitricis eiusdem dei et domini nostri iesu christi.'

## DE SANCTA ANASTASIA.

ORATIO.

DA quaesumus omnipotens deus: ut qui beatae ANASTASIAE martyris tuae solennia colimus. eius apud te patrocinia sentiamus. per dominum.

SECRETA.

Munera nostra quaesumus domine natiuitatis hodiernae mysteriis apta proueniant. ut sicut homo unigenitus idem refulsit deus. sic nobis haec terrena substantia conferat quod diuinum est: per eun.

ALIA.

Accipe quaesumus domine munera dignanter ‖oblata. et beatae ANASTASIAE suffragantibus meritis. ad nostrae salutis auxilium prouenire concede: per.

PRAEPHATIO.

VERE AETERNE. Quia nostri saluatoris hodie lux uera processit. quae clara nobis omnia et intellectu manifestauit et uisu. Et ideo.

POSTCOMMUNIO.

Huius nos domine sacramenti semper nouitas natalis instauret. cuius natiuitas singularis humanam reppulit uetustatem. per eundem.

ALIA.

Satiasti domine familiam tuam muneribus sacris. eius quaesumus semper interuentione nos refoue. cuius solennia celebramus. per.

## IN DIE AD MISSAM.

Ā. Puer natus est nobis et filius datus est.

CONCEDE QS OMPS DS: UT NOS UNIGENITI TUI NOUA PER carnem natiuitas liberet. quos sub peccati iugo uetusta seruitus tenet. per eun.

SECRETA.

Oblata domine munera noua unigeniti tui natiuitate sanctifica. nosque a peccatorum nostrorum maculis emunda. per eun.

PRAEPHATIO.

|Quia per incarnati uerbi mysterium.

INFRA.

Communicantes et diem sacratissimum cele.

POSTCOMMUNIO.

Praesta quaesumus omnipotens deus: ut natus hodie saluator mundi sicut diuinae nobis generationis est auctor. ita et immortalitatis sit ipse largitor: qui tecum.

## IN NATALI SANCTI STEPHANI PROTOMARTYRIS.

Ā. Et enim sederunt principes et aduersum.

DA NOBIS QUAESUMUS DOMINE IMITARI QUOD COLIMUS. ut discamus et inimicos diligere. quia eius natalicia caelebramus. qui nouit etiam pro persecutoribus exorare: dominum nostrum iesum.

SECRETA.

Suscipe quaesumus domine munera pro tuorum commemoratione sanctorum. ut quod illos passio gloriosos efficit. nos deuotio reddat innocuos: per.

‖ fol. 12. | fol. 12 v.

*ET enim sederunt principes et aduersum me loquebantur et iniqui persecuti sunt me adiuua me domine deus meus quia seruus tuus exercebatur in tuis iustificacionibus.* Ps * *Beati immaculati*

...apostolorum[1].

*IN diebus illis: Stephanus plenus gratia et fortitudine. faciebat prodigia et signa magna in populo. Surrexerunt autem quidam de synagoga que appellatur libertinorum et cyrenensium et alexandrinorum et eorum qui erant a cylicia et asia: disputantes cum stephano. Et non poterant resistere sapiencie: et spiritui ...loquebatur. Audientis autem hec: dissecabantur cordibus suis et stridebant dentibus in eum. Cum autem esset stephanus plenus spiritu sancto: intendens in celum uidit gloriam dei et iesum stantem a dextris dei et ait. Ecce uideo celos apertos: et filium hominis stantem a dextris uirtutis dei. Ex clamantes autem uoce magna: continuerunt aures suas et impetum fecerunt unanimiter in eum. Et eicientes eum. extra ciuitatem lapidabant...... stes depos.......................... sua secus pedes adoles........................ .................Et lapidabant stephanum*[2]........................................

.........................................

‖*autem genibus: clamauit uoce magna dicens. Domine: ne statuas illis hoc peccatum. Et cum hoc dixisset: obdormiuit in domino.* Grad *Sederunt principes et aduersum me loquebantur et iniqui persecuti sunt me.* Vers *Adiuua me domine deus meus saluum me fac propter misericordiam tuam. Alleluia.* Vers *Video celos apertos et iesum stantem a dextris uirtutis dei*[3]. offertorium. *Elegerunt apostoli stephanum leuitam plenum fide et spiritu sancto quem lapidauerunt iudei orantem et dicentem domine iesu accipe spiritum meum. Alleluia alleluia.* communio. *Video celos apertos et iesum stantem adextris uirtutis dei. domine iesu accipe spiritum meum et ne statuas illis hoc peccatum quia nesciunt quid faciunt.*

‖ fol. 13.

post com.

*AVxilientur nobis domine sumpta mysteria et intercedente beato stephano prothomartyre tuo sempiterna proteccione confirment: per dominum*[4].

## IN NATALI SANCTI IOHANNIS APOSTOLI.

A̅. In medio aecclesiae.

ORATIO.

ECCLESIAM TUAM DOMINE BENIGNUS ILLUSTRA. ut beati iohannis apostoli et euangelistae illuminata doctrinis. ad dona perueniat sempiterna: per.

SECRETA.

Suscipe munera domine quae in eius tibi solennitate deferimus. cuius nos confidimus patrocinio liberari. per dominum.

[1] This rubric is partially obliterated.
[2] Some of this later work, carried far down into the lower margin of fol. 12 *v.*, is obliterated.
[3] At this place the memorandum 'S. Mathei. Dicebat d. i. turbis iudeorum' is accommodated in the outer margin, apparently as an afterthought.
[4] The erasure on which this later work is written, 12 *v.* (15)—13 (6) reveals nothing but a few traces of vermilion on 12 *v.* (15), the rubric of the Postcommunion on 13 (3), and at the beginning of 13 (4) the initial A.

*In medio eclesie aperuit os eius et impleuit eum dominus spiritu sapiencie et intellectus stola glorie induit eum. Ps Iocunditatem et exultacionem.*

*lectio libri sapientie.*

*Q* Vi timet deum: faciet bona. Et qui continens est iusticie apprehendet illam: et obuiauit illi quasi mater honorificata. Cibabit illum pane uite et intellectus: et aqua sapiencie salutaris potabit illum. Et firmabitur in illo et non flectetur: et continebit illum et non confundetur . et exaltabit illum apud proximos suos. In medio ecclesie aperuit os eius: et impleuit eum dominus spiritu sapiencie . et intellectus . et stola gloria induit eum. Iocunditatem |et exultacionem: thesaurizauit super eum. Et nomine eterno hereditabit illum: dominus deus noster. Grad. Exiit sermo inter fratres quod discipulus ille non moritur. Vers Set sic eum uolo manere donec ueniam tu me sequere. Alleluia. Vers Hic est discipulus ille qui testimonium perhibet de his et scimus quia uerum est testimonium eius.*

*Secundum Iohannem.*

*IN illo tempore Dixit iesus petro . Sequere me. Conuersus perus: uidit illum discipulum quem diligebat iesus sequentem . qui et recubuit in cena super pectus eius . et Dixit . Domine : quis est qui tradet te? Hunc ergo cum uidisset petrus dixit . iesu . Domine : hic autem quid? Dixit . ei iesus . Sic eum uolo manere: donec ueniam. Quid ad te? tu me sequere. Exiuit ergo sermo iste inter fratres: quia discipulus ille non moritur. Et non dixit ei iesus non moritur: set sic eum uolo manere donec ueniam quid ad te. Hic est discipulus qui testimonium perhibet de hiis: et scripsit haec. Et scimus quia uerum est testimonium eius. offertorium Iustus ut palma florebit sicut cedrus quae in libano est multiplicabitur. Exiit sermo inter fratres quod discipulus ille non moritur . et non dixit iesus non moritur: set sic eum uolo manere donec ueniam[1].*

POSTCOMMUNIO.

Refecti cibo potuque caelesti deus noster: te supplices exoramus: ut in cuius haec commemoratione percepimus . eius muniamur et precibus: per.

## SANCTORUM INNOCENTIUM.

℟. Ex ore infantium deus.

DEUS CUIUS HODIERNA DIE PRAECONIUM INNOcentes martyres non loquendo sed mori‖endo confessi sunt: omnia in nobis uitiorum mala mortifica . ut fidem tuam quam lingua nostra loquitur . etiam moribus uita fateatur . per.

SECRETA.

Sanctorum tuorum nobis domine pia non desit oratio . quae et munera nostra tibi conciliet . et tuam nobis indulgentiam semper optineat . per.

PRAEPHATIO[2].

*Ex ore infancium deus et lactencium perfecisti laudem*

| fol. 13 *v*.

‖ fol. 14.

[1] This erasure begins at the end of fol. 13, lin. 13, where traces of the rubric to the Preface are discernible, and ends at the end of fol. 13 *v*., lin. 14. The initial letter at 13 (14) is also visible.

[2] Traces of the initial letter of the Preface are visible at the beginning of 14 (7). Manual cross in margin.

*propter inimicos tuos.* Ps *Domine dominus noster.*

*Lectio libri apocalypseos Johannis apostoli.*

*IN diebus illis: Vidi supra montem syon agnum stantem: et cum eo centum quadraginta quatuor milia habentes nomen eius et nomen patris eius scriptum in frontibus suis. Et audiui uocem de celo tanquam uocem tonitrui magni. Et uocem quam audiui: sicut cytharedorum cytharizantium in cytharis suis. Et cantabant quasi canticum nouum ante sedem dei: et ante quatuor animalia et seniores. Et nemo poterat dicere canticum . nisi illa centum quadraginta quatuor milia qui empti sunt deterra. Hii sunt qui cum mulieribus non sunt coinquinati: uirgines enim sunt. Ii secuntur agnum: quocunque erit. Ii empti sunt ex omnibus primicie deo et agno: et in ore ipsorum non est inuentum mendacium. Sine macula sunt: ante thronum dei.* Grad *Anima nostra sicut passer erepta est delaqueo uenancium.* Vers *Laqueus contritus est et nos liberati sumus . adiutorium nostrum in nomine domini qui fecit celum et terram. Alleluia. Te martirum candidatus laudat exercitus domine.* offertorium *Anima nostra sicut passer*[1] *erepta est de laqueo uenancium laqueus contritus est et nos liberati sumus.* communio *Vox mira audita est ploratus et ululatus rachel plorans filios suos noluit consolari quia non sunt.*

*Post com.*

*Votiua*[2] *domine dona percepimus . quae sanctorum nobis precibus et presentis quesumus uite pariter* | et aeternae tribue conferre subsidium . per dominum.

## IN DIE CIRCUMCISIONIS DOMINI.

Ā. *Puer natus est*[3].

ORATIO.

DEUS QUI NOBIS NATI SALUATORIS DIEM CAELEbrare concedis octauum . fac nos quaesumus eius perpetua diuinitate muniri . cuius sumus carnali commercio reparati: qui tecum.

SECRETA.

Praesta quaesumus omnipotens deus: ut per haec munera quae domini nostri iesu christi archanae natiuitatis mysterio gerimus . purificatae mentis intelligentia consequamur: per eundem dominum.

*Ad titum.*

*Karissime: Apparuit gratia dei saluatoris nostri omnibus hominibus erudiens nos: ut abnegantes impietatem et secularia desideria . sobrie et iuste . et pie . uiuamus in hoc seculo . Expectantes beatam spem: et aduentum glorie magni dei et saluatoris nostri iesu christi qui dedit semetipsum pro nobis ut nos redimeret ab omni iniquitate . et mundaret sibi populum acceptabilem . sectatorem bonorum operum. Hec*

| fol. 14 *v*.

[1] Here in the lateral margin, but by the same hand as the rest of the later writing in this place, is the memorandum 'eu; angelus domini apparuit.'

[2] The initial of the Postcommunion as originally written is just visible a little above the initial of the prayer in the second writing. It was at 14 (19).

[3] This 'Puer natus est' is on an erasure, and by the writer of the *officium* on the erasure a few lines lower down.

*loquer et exhortare: in christo iesu domino nostro.* Grad. *Viderunt omnes.* Vers *Notum fecit. Alleluia.* Vers *Multiphariam olim deus loquens in prophetis nouissime diebus istis locutus est nobis filio suo.*

secundum lucam.

*IN illis: Postquam consummati sunt dies octo ut circumcideretur puer: uocatum. est nomen eius iesus. Quod uocatum est ab angelo: Priusquam in utero conciperetur.* offertorium. *Tui sunt celi et tua est terra.* communio. *Viderunt omnes*

POSTCOMMUNIO.

Praesta quaesumus domine: ut quod nostri saluatoris iterata solennitate percepimus. perpetuae nobis redemptionis conferat medicinam. per.

## DE SANCTA MARIA.

Ā. Vultum tuum.

ORATIO.

DEUS QUI SALUTIS AETERNAE BEATAE MARIAE UIRginitate faecunda humano generi praemia praestitisti: praesta quaesumus ut ipsam pro nobis intercedere sentiamus. per quam meruimus auctorem uitae suscipere: Dominum nostrum iesum.

SECRETA.

Muneribus nostris quaesumus domine precibusque susceptis. et caelestibus nos munda mysteriis. et per intercessionem beatae dei genitricis MARIAE clementer exaudi. per eun.

POSTCOMMUNIO.

Haec nos communio domine purget a crimine. et intercedente beata dei genitrice MARIA. caelestis remedii faciat esse consortes. per eundem.

## DOMINICA. I. POST NATALE DOMINI.

Ā. Dum medium silentium.

ORATIO.

OMNIPOTENS SEMPITERNE DEUS. DIRIGE ACTUS NOSTROS in beneplacito tuo. ut in nomine dilecti filii tui mereamur bonis operibus abundare: per eun.

SECRETA.

Concede quaesumus domine. ut oculis tuae maiestatis munus oblatum. et gratiam nobis |piae deuotionis obtineat. et effectum beatae perennitatis adquirat. per.

PRAEPHATIO.

UERE[1] DIGNUM AETERNE. Qui peccato primi parentis hominem a salutis finibus exulantem. pietatis indulgentia ad ueniam uitamque reuocasti. mittendo nobis unigenitum filium tuum dominum et saluatorem nostrum. per quem.

POSTCOMMUNIO.

Per huius domine operationem mysterii. et uitia nostra purgentur. et iusta desideria compleantur. per.

## IN UIGILIA EPIPHANIAE.

Ā. Lux fulgebit.

ORATIO.

CORDA NOSTRA QUAESUMUS DOMINE UENTURAE festiuitatis splendor illustret. quo mundi huius tenebris carere ualeamus. et peruenire ad patriam claritatis aeternae. per.

|| fol. 15. | fol. 15 *v*.

[1] Manual cross in outer margin of 15 *v*. (2).

SECRETA.

Tribue quaesumus domine . ut eum praesentibus immolemus sacrificiis et sumamus . quem uenturae solennitatis pia munera praeloquuntur . dominum.

PRAEPHATIO[1].

*Lux fulgebit hodie super nos quia natus est nobis dominus et uocabitur admirabilis deus princeps pacis pater futuri seculi cuius regni non erit finis.* Ps *Dominus regnauit deco* Grad *Benedictus*[2] *qui uenit in nomine domini deus dominus et illuxit nobis. A domino factum est istud et est* ‖ *mirabile in oculis nostris. Alleluia. Dominus regnauit decorem induit induit dominus fortitudinem et precinxit se uirtute.* euangelium. *Defuncto herode.* offertorium. *Letetur celi et exultet terra ante faciem domini quoniam uenit.* communio. *Tolle puerum . et matrem eius et uade in terram iuda defuncti sunt enim qui querebant animam pueri*[3] panderetur. Et ideo.

POSTCOMMUNIO.

Illumina quaesumus domine populum tuum . et splendore gratiae tuae cor eius semper accende . ut saluatorem suum et incessanter agnoscat . et ueraciter apprehendat . dominum.

## IN DIE SANCTO.

A. Ecce aduenit domi.

DEUS QUI HODIERNA DIE UNIGENITUM TUUM GENTIBUS STELLA DUCE REUElasti : concede propitius: ut qui iam te ex fide cognouimus . usque ad contemplandam speciem tuae celsitudinis perducamur . per eundem[4].

SECRETA.

Aecclesiae tuae quaesumus domine dona propitius intuere . quibus non iam aurum . thus . et myrra profertur . sed quod eisdem muneribus declaratur . immolatur et sumitur iesus christus dominus noster . qui tecum uiuit.

PRAEPHATIO.

UERE DIGNUM

[*Blank erasure of* 1½ *lines.*]

| gentibus declarasti. Hodiernum et enim elegisti diem . in quo ad adorandam ueri regis infantiam excitatos de remotis partibus magos clarior caeteris sideribus stella perduceret . et caeli ac terrae dominum corporaliter natum radio suae lucis ostenderet. Et ideo.

INFRA.

Communicantes et diem sacratissimum caelebrantes quo unigenitus tuus in tua tecum gloria coaeternus . in ueritate carnis nostrae uisibiliter corporalis apparuit. Sed et memoriam uenerantes in primis gloriosae semper uirginis MARIAE genitricis eiusdem dei et domini nostri.

POSTCOMMUNIO.

Praesta quaesumus omnipotens deus : ut quod solenni caele-

‖ fol. 16. | fol. 16 *v.*

[1] Manual cross in outer margin of 15 *v.* (17). Traces of erased initial survive. Eight lines, 15 *v.* (17)—16 (4), erased.

[2] A reference mark before this word directs attention to the following, by another hand, in the opposite outer margin, 'epistola. Apparuit benignitas'

[3] The words 'et matrem...pueri' are in a new hand.

[4] In the outer margin—16 (10)—and opposite this Oratio is the following in eight lines and by a somewhat later hand :—

praephatio erterne deus . Quia cum unigenitus tuus in substancia nostre mortalitatis apparuit : in noua nos immortalitatis sue luce reparauit . et ideo cum

bramus officio . purificatae mentis intelligentia consequamur . per.

## DOMINICA . I . POST EPIPHANIAM.

Ā. In exscelso throno.

ORATIO.

UOTA QUAESUMUS DOMINE SUPPLICANTIS populi caelesti pietate prosequere . ut et quae agenda sunt uideant . et ad implenda quae uiderint conualescant. per.

SECRETA.

Oblatum tibi domine sacrificium. uiuificet nos ||semper et muniat . per dominum.

PRAEPHATIO.

UERE DIGNUM AETERNE . Quia cum unigenitus tuus in substantia nostrae mortalitatis apparuit . in noua nos immortalitatis suae luce reparauit. Et ideo.

POSTCOMMUNIO.

Supplices te rogamus omnipotens deus . ut quos tuis reficis sacramentis . tibi etiam placitis moribus dignanter deseruire concedas . per.

## IN OCTAUIS EPIPHANIAE.

Ā. Ecce ad.

ORATIO[1].

DEUS CUIUS FILIUS UNIGENITUS IN SUBSTANTIA nostrae carnis apparuit . praesta quaesumus ut per eum quem similem nobis foris agnouimus . intus reformari mereamur : qui tecum.

SECRETA.

Hostias tibi domine pro nati filii tui apparitione deferimus suppliciter exorantes . ut sicut ipse nostrorum auctor est munerum . ita sit misericors et susceptor iesus christus dominus noster.

POSTCOMMUNIO.

Caelesti lumine quaesumus domine semper et ubique nos preueni . ut mysterium cuius nos participes esse uoluisti . et puro cernamus intuitu . et digno percipiamus effectu . per.

## DOMINICA POST OCTAUAS EPIPHANIAE.

Ā. Omnis terra adoret te deus.

ORATIO.

OMNIPOTENS SEMPITERNE DEUS . QUI CAELESTIA SIMUL et terrena moderaris . supplicationes populi tui clementer exaudi . et pacem tuam nostris concede temporibus . per.

SECRETA.

Munera domine oblata sanctifica . nosque a peccatorum nostrorum maculis emunda . per[2].

*Omnis terra ad oret te deus et psallat tibi et psalmum dicat nomini tuo altissime. Ps. Jubilate deo omnis terra. Grad Misit dominus uerbum suum et sanauit eos et eripuit eos de interitu eorum. Confiteantur domino misericordie eius et mirabilia eius filiis hominum. Alleluia. Laudate deum omnes angeli eius laudate eum omnes uirtutes eius. offertorium. Jubilate*

|| fol. 17. | fol. 17 *v*.

[1] In the MS.—17 (8)—the right order is inverted, the rubricated 'ORATIO' standing between the title of the Mass and the antiphonarial indication.
[2] Manual cross in outer margin of next line, 17 *v*. (8).

*deo uniuersa terra . iubilate deo uniuersa terra psalmum dicite nomini eius uenite et audite et narrabo uobis omnes qui timetis deum quanta fecit dominus anime mee alleluia.* communio. *Dicit dominus implete ydrias aqua et ferte architriclino dum gustasset architiclinus aquam uinum factam . dicit sponso seruasti uirum bonum* [1]POSTCOMMUNIO. *usque adhuc. Hoc signum fecit iesus primum coram discipulis suis.*

*Augeatur in nobis domine quesumus tue uirtutis operacio . ut diuinis uegetati sacramentis . ad eorum premia capienda tuo munere preparemur . per.*

## DOMINICA . II/ᵃ[2] . POST OCTAUAS EPIPHANIAE.

A. Adorate deum omnes.

ORATIO.

OMNIPOTENS SEMPITERNE DEUS : INFIRMITATEM NOSTRAM propitius respice . atque ad protegendum nos dexteram tuae maiestatis extende . per.

SECRETA.

Haec hostia quaesumus domine emundet nostra delicta . ||et sacrificium celebrandum subditorum tibi corpora mentesque sanctificet . per[3].

*A* Dorate deum omnes angeli eius audiuit et letata est syon et exultauerunt filie iude.* Ps *Dominus regnauit ex.* Grad.[4] *Timebunt gentes nomen tuum domine et omnes reges terre gloriam tuam. Quoniam edificauit dominus syon et uidebitur in maiestate sua alleluia. Dominus regnauit exultet terra letentur insule multe.* offertorium. *Dextera domini fecit*[5] *uirtutem dextera domini exaltauit me : non moriar set uiuam et narrabo opera domini.* communio *Mirabantur omnes de his que procedebant te ore dei.*

POSTCOMMUNIO.

Quos tantis domine largiris uti mysteriis . quaesumus ut effectibus eorum nos ueraciter aptare digneris . per.

## DOMINICA . III.

ORATIO.

DEUS QUI NOS IN TANTIS PERICULIS CONSTITUtos pro humana scis fragilitate non posse subsistere . da nobis salutem mentis et corporis . ut ea quae pro peccatis nostris patimur . te adiuuante uincamus : per.

SECRETA.

|Concede quaesumus omnipotens deus . ut huius sacrificii munus oblatum . fragilitatem nostram purget ab omni malo semper et muniat . per.

PRAEPHATIO.

VERE AETERNE[6] . Qui genus humanum praeuaricatione sua in ipsius originis radice damnatum .

|| fol. 18. | fol. 18 *v.*

[1] The writer of the second work has prefixed no heading to his re-written Postcommunion, perhaps because the original rubric had been spared. It survives between the words '*bonum*' and '*usque*' of the Communion, and on line 13 of the original ruling. Rather more than 12 lines have, with this sole exception, been erased.

[2] IIᵃ/. By alteration—17 *v.* (16)—from IIᵃ.

[3] Manual cross in outer margin of next line, 18 (3). Traces of rubric and initial of cancelled Preface. The erasure has extinguished 10¼ lines of the original writing.

[4] The adjacent outer margin has 'epistola Nolite esse prudentes.'

[5] The adjacent outer margin has 'euuan. cum discendisset dominus.'

[6] Manual cross in outer margin of 18 *v.* (4).

per florem uirginalis uteri reddere dignatus es absolutum. Vt hominem quem per unigenitum creaueras . per eundem filium tuum deum et hominem recreares. Et diabolus qui adam[1] in fragili carne deuicerat. conseruata iustitia a deo carne uinceretur . assumpta . per quem.

POSTCOMMUNIO.

Munera tua nos deus et a delectationibus terrenis expediant. et caelestibus semper instruant alimentis . per.

## DOMINICA IN LXX.

A. Circumdederunt me gemitus[2].

ORATIO.

PRECES POPULI TUI QUAESUMUS DOMINE CLEMENTER exaudi: ut qui iuste pro peccatis nostris affligimur . pro tui nominis gloria misericorditer liberemur . per.

SECRETA.

Muneribus nostris quaesumus domine precibusque susceptis . et caelestibus nos munda mysteriis . et clementer exaudi . per.

PRAEPHATIO.

‖*Circumdederunt me gemitus mortis dolores inferni circumdederunt me intribulacione mea in uocaui dominum et exaudiuit de templo sancto suo uocem meam.* Ps. *Diligam te domine.* epistola. *Nescitis quod* Grad *Adiutor importunitatibus intribulacione sperent inte qui nouerunt te quoniam non derelinquis querentes te domine.* Vers *Quoniam non in finem obliuio erit pauperis paciencia pauperum non peribit in finem . exurge domine non preualeat homo.* Tract. *Deprofundis clamaui ad te domine domine exaudi uocem meam.* Vers *fiant aures tue intendentes inoracionem seruitui.* Vers *Si iniquitates obseruaueris domine . domine quisustinebit.* Vers *Quia apud tepropiciacio est et propter legem tuam sustinuite domine .* euvan. *Simile est regnum celorum homini patrifa.* offert. *Bonum est confiteri domino et psallere nomini tuo altissime.* com *Illumina faciem tuam super seruum tuum et saluum me fac in tua misericordia domine non confundar quoniam inuocauite.*

‖ fol. 19.

POSTCOMMUNIO.

Fideles tui deus perpetuis donis firmentur . ut eadem[3] et percipiendo requirant . et quaerendo sine fine percipiant: per.

## DOMINICA IN LX.

A. Exurge quare obdormis domine.

ORATIO.

DEUS QUI CONSPICIS QUIA EX NULLA NOSTRA actione confidimus . concede propitius: ut contra aduersa omnia doctoris gentium protectione muniamur . per.

SECRETA.

Oblatum tibi domine sacrificium . uiuificet nos semper et muniat . per.

*Exurge[4] quare obdormis domine exurge ne repellas infinem quare faciem tuam auertis obliuisceris*

[1] Accent over second syllable of 'adam'—18 *v.* (9).
[2] In outer lateral margin of 18 *v.* (14) and in handwriting of principal reviser, 'Dominica IIII . oratio . familiam require.' See fol. 171 *v.*
[3] Accent—19 (11)—over first syllable of 'eadem.'
[4] Manual cross in outer margin of 19 (19). Traces of rubric.

*tribulacionem nostram adhesit interra uenniter noster exurge domine adiuua nos et libera nos. Ps. Deus aur. epistola libenter suffertis.* |*Grad Sciant gentes quoniam nomen tibi deus tu solus altissimus super omnem terram. Vers Deus meus pone illos ut rotam et sicut stipulam ante faciem uenti. Tract Commouisti domine terram et conturbasti eam. Vers Sana contritiones eius quia mota est. Vers. Vt fugiant a facie arcus ut liberentur electi tui. euvan. Cum turba. Offert. Perfice gressus meos in semitis tuis ut non moueantur uestigia mea in clina aurem tuam et exaudi uerba mea mirifica misericordias tuas qui saluos facis sperante in te. com Introibo ad altare dei ad deum qui letificat iuuentutem meam.*

*Postcom.*

*Supplices te rogamus omnipotens deus . ut quos tuis reficis sacramentis tibi etiam placidis moribus dignanter deseruire concedas . per.*[1]

## DOMINICA IN . L.

A. Esto mihi in deum protectorem.

ORATIO.

PRECES NOSTRAS QUAESUMUS DOMINE CLEMENTER EXAUDI . atque a peccatorum uinculis absolutos . ab omni nos aduersitate custodi . per.

SECRETA.

Haec hostia domine quaesumus emundet nostra delicta . et sacrificium celebrandum subditorum tibi corpora mentesque sanctificet . per.

*Esto*[2] *mihi in deum protectorem et in locum refugii ut saluum me facias . quoniam firmamentum meum et refugium meum es tu : et propter nomen tuum dux mihi eris et enutries me. Ps. In te domine speraui. epistola Si linguis hominum. Grad. Tu es deus qui facis mirabilia solus notam fecisti in gentibus uirtutem tuam. Vers Liberasti in brachio tuo populum tuum filios israel et ioseph. Tract. Iubilate domino omnis terra seruite domino in leticia. Intrate in conspectu eius in exultacione scitote quod dominus ipse est deus. Ipse fecit nos et non ipsi nos nos autem populus eius et oues pacue . eius. e*uvan. Assumpsit dominus iesus.* ||*offert. Benedictus es domine doce me iustificaciones tuas . benedictus es domine doce me iustificaciones tuas in labiis meis pronunciaui omnia iudicia oris tui. com Manducauerunt et saturati sunt nimis et desiderium eorum attulit eis dominus non sunt fraudati a desiderio suo.*

POSTCOMMUNIO.

Quaesumus omnipotens deus: ut qui caelestia alimenta percepimus . per haec contra omnia aduersa muniamur: per.

## FERIA . IIII[ta] . IN CAPITE IEIUNII.

A. Misereris omnium domine.

ORATIO.

PRAESTA DOMINE FIDELIBUS TUIS: UT IEIUNIORUM uene-

| fol. 19 *v*. || fol. 20.

[1] The rubric and initial letter of the Postcommunion, as originally written, remain unerased; but the rubricator of the later writing has drawn his pen across the former of these. The latter remains to do duty for the prayer as re-written a little below its original place on the page. The erasure begins on 19 (19) and ends on 19 *v*. (8).

[2] Manual cross in outer margin of 19 *v*. (15). Traces of rubric and initial. Erasure of 7¼ lines.

randa solennia . et congrua pietate suscipiant . et secura deuotione percurrant : per.

SECRETA.

Fac nos quaesumus domine his muneribus offerendis conuenienter aptari . quibus ipsius uenerabilis sacramenti celebramus exordium . per.

PRAEPHATIO.

VERE AETERNE . Qui corporali ieiunio uitia comprimis . mentem eleuas . uirtutem largiris et premia . per christum.

POSTCOMMUNIO.

Percepta nobis domine praebeant sacramenta subsidium . ut et tibi grata sint nostra ieiunia . et nobis proficiant ad medelam . per.

SUPER POPULUM.

Inclinantes se domine maiestati tuae propitiatus intende . ut qui diuino munere sunt refecti . caelestibus semper nutriantur auxiliis : per.

ta

|FERIA . U.

A. Dum clamarem ad dominum.

ORATIO.

DEUS QUI CULPA OFFENDERIS . PAENITENTIA PLAcaris: preces populi supplicantis propitius respice . et flagella tuae iracundiae quae pro peccatis nostris meremur auerte : per.

SECRETA.

Sacrificiis praesentibus domine quaesumus intende placatus . ut et deuotioni nostrae proficiant et saluti . per.

POSTCOMMUNIO.

Caelestis[1] doni benedictione percepta . supplices te deus omnipotens deprecamur . ut hoc idem nobis et sacramenti causa sit et salutis : per.

SUPER POPULUM.

Parce domine parce populo tuo : ut dignis flagellationibus castigatus . in tua miseratione respiret . per.

FERIA UI.

A. Audiuit dominus.

ORATIO.

INCHOATA IEIUNIA QUAESUMUS DOMINE benigno fauore prosequere . ut obseruantiam quam corporaliter exhibemus . mentibus etiam sinceris exercere ualeamus . per.

SECRETA.

Sacrificium domine obseruantiae paschalis offerimus . praesta quaesumus ut et tibi mentes nostras reddat acceptas . et continentiae promptioris nobis ‖tribuat facultatem . per.

POSTCOMMUNIO.

Spiritum nobis domine tuae caritatis infunde . ut quos uno pane caelesti satiasti . tua facias pietate concordes . per eiusdem.

SUPER POPULUM.

Tuere domine populum tuum . et ab omnibus peccatis clementer emunda . quia nulla ei nocebit aduersitas . si nulla dominetur iniquitas . per.

| fol. 20 *v.* ‖ fol. 21.

[1] In the outer margin of the line, 20 *v.* (8), beginning with this word there is a carefully drawn compendium, in pencil, of 'Uere dignum.'

## SABBATO.

**Ā. Audiuit dominus.**

ORATIO.

ADESTO DOMINE SUPPLICATIONIBUS NOSTRIS: ET praesta ut hoc solenne ieiunium quod animis corporibusque curandis salubriter institutum est: deuoto seruitio celebremus . per.

SECRETA.

Suscipe domine sacrificium cuius te uoluisti dignanter immolatione placari . praesta quaesumus ut huius operatione mundati . beneplacitum tibi nostrae mentis seruitium offeramus . per.

POSTCOMMUNIO.

Caelestis uitae munere uegetati quaesumus domine ut quod est nobis in praesenti uita mysterium . fiat aeternitatis auxilium . per.

PRO POPULO.

Fideles tui deus perpetuis donis firmentur . ut eadem et percipiendo requirant . et quaerendo sine fine percipiant . per.

## |DOMINICA . I . XL.

**Ā. Inuocauit me et ego exaudiam**

ORATIO.

DEUS QUI AECCLESIAM TUAM ANNUA QUADRAGESIMAE obseruatione purificas: praesta familiae tuae . ut quod a te obtinere abstinendo nititur . hoc bonis operibus exequatur . per.

SECRETA.

Sacrificium quadragesimalis initii solenniter immolamus te domine deprecantes . ut cum epularum re-

| fol. 21 v.

strictione carnalium . a noxiis quoque uoluptatibus temperemus . per.[1]

***Inuocauit me et ego exaudiam eum eripiam eum et glorificabo eum longitudine dierum ad implebo eum.*** *Ps* ***Qui habitat*** *epistola.* ***Hortamur uos.*** *Grad* ***Angelis suis mandauit de te ut custodiant te in omnibus uiis tuis. In manibus portabunt te ne unquam offendas ad lapidem pedem tuum.*** *Tract* ***Qui habitat in adiutorio altissimi in proteccione dei coeli commorabitur.*** *Vers* ***Dicet domino susceptor meus es et refugium meum deus meus sperabo in eum.*** *Vers* ***Quoniam ipse liberauit me de laqueo uenancium et auerbo aspero.*** *Vers* ***Scapulis suis obumbrabit tibi et sub pennis eius sperabis.*** *Vers* ***Scuto circumdabit te ueritas eius non timebit atimore nocturno.*** *Vers* ***A sagitta uoluntate per diem anegocio perambulante intenebris a ruina et demonio merediano.*** *Vers* ***Cadent alatere tuo mille et decem milia adextris tuis tibi autem non appropinquabit.*** *Vers* ***Quoniam angelis suis mandauit de te ut custodi ant te in omnibus uiis tuis.*** *Vers* ***In manibus portabunt te ne unquam offendas ad lapidem pedem tuum.*** *Vers* ***Super aspidem et basilliscum ambulabis et conculcabis leonem et draconem.*** *Vers* ***Quoniam in me sperauit liberabo eum protegam eum quoniam cognouit nomen meum.*** *Vers* ***Inuocabit me et ego exaudiam eum cum ipso sum intribulacione.*** *Vers* ***Eripiam eum et glorificabo eum longitudine dierum ad implebo eum et ostendam illi salutare meum.*** *offert.* ***Scapulis suis obumbrabit tibi dominus et sub pennis eius sperabis scuto cir-***

[1] Traces of rubric and initial of cancelled Preface. The erasure covers rather more than 10 lines, 21 *v.* (9—19), of the original ruling.

*cumdabit te ueritas eius.* com *Scapulis suis obumbrabit tibi et sub pennis eius sperabis . scuto circumdabit te ueritas eius.*
cuvan *Ductus est dominus iesus.*

POSTCOMMUNIO.

Tui nos domine sacramenti libatio sancta ‖restauret . et a uetustate purgatos . in mysterii salutaris faciat transire consortium: per.

FERIA . II.

Ā. Sicut oculi seruorum in manibus.

ORATIO.

CONUERTE NOS DEUS SALUTARIS NOSTER: ET UT NObis ieiunium quadragesimale proficiat . mentes nostras caelestibus instrue disciplinis . per.

SECRETA.

Munera domine oblata sanctifica . nosque a peccatorum nostrorum maculis emunda . per.

POSTCOMMUNIO.

Salutaris tui domine munere satiati . supplices exoramus . ut cuius laetamur gustu . renouemur effectu . per.

PRO POPULO.

Absolue quaesumus domine nostrorum uincula peccatorum . et quicquid pro eis meremur propitiatus auerte: per.

FERIA . III.

Ā. Domine refugium.

ORATIO.

RESPICE DOMINE FAMILIAM TUAM: ET PRAESTA UT APUD te mens nostra tuo desiderio fulgeat . quae se carnis maceratione castigat . per.

SECRETA.

Oblatis quaesumus domine placare muneribus . et a cunctis nos defende periculis . per.

POSTCOMMUNIO.

QUAESUMUS omnipotens deus ut illius salutaris capiamus augmentum . cuius per haec mysteria pignus accepimus . per.

SUPER POPULUM.

| Ascendant ad te domine preces nostrae . et ab aecclesia tua cunctam repelle nequitiam . per.

ta
FERIA . IIII.

Ā. Reminiscere.

ORATIO.

PRECES NOSTRAS QUAESUMUS DOMINE CLEMENTER EXAUDI . et contra cuncta nobis aduersantia dexteram tuae maiestatis extende . per dominum.

ALIA.

Deuotionem populi tui quaesumus domine benignus intende . ut qui per abstinentiam macerantur in corpore . per fructum boni operis reficiantur in mente : per.

SECRETA.

Hostias tibi domine placationis offerimus . ut et delicta nostra miseratus absoluas . et nutantia corda tu dirigas . per.

POSTCOMMUNIO.

Tui domine perceptione sacramenti . et a nostris mundemur occultis . et ab hostium liberemur insidiis . per.

‖ fol. 22.

| fol. 22 *v*.

PRO POPULO.

Mentes nostras quaesumus domine lumine tuae claritatis illustra . ut uidere possimus quae agenda sunt . et quae recta sunt agere ualeamus . per.

## FERIA . U.ta

Ā. Confessio et pulchritudo.

ORATIO.

DEUOTIONEM populi tui quaesumus domine . UT SUPRA.

SECRETA.

Sacrificia domine quaesumus propensius ista nos saluent . ‖quae medicinalibus sunt instituta ieiuniis . per.

POSTCOMMUNIO.

Tuorum nos domine largitate donorum . et temporalibus attolle praesidiis . et renoua sempiternis . per.

SUPER POPULUM.

DA quaesumus domine populis christianis . et quae profitentur agnoscere . et caeleste munus diligere quod frequentant . per.

## FERIA . UI.

Ā. De necessitatibus meis.

ORATIO.

ESTO DOMINE PLEBI TUAE PROPITIUS . ET QUAM tibi facis esse deuotam . benigno refoue miseratus auxilio . per.

SECRETA.

Suscipe quaesumus domine munera nostris oblata seruitiis . et tua propitius dona sanctifica . per.

POSTCOMMUNIO.

Per huius domine operationem mysterii . et uitia nostra purgentur . et iusta desideria impleantur . per.

SUPER POPULUM.

Exaudi nos misericors deus . et mentibus nostris gratiae tuae lumen ostende . per dominum.

## SABBATO.

Ā. Intret oratio mea.

ORATIO.

POPULUM TUUM QUAESUMUS DOMINE PROPITIUS RESPICE . atque ab eo flagella tuae iracundiae |clementer auerte : per.

ORATIO.

DEUS QUI NOS in tantis periculis constitutos pro humana scis fragilitate non posse subsistere: da nobis salutem mentis et corporis . ut ea quae pro peccatis nostris patimur . te ad iuuante uincamus . per.

ORATIO.

PROTECTOR noster aspice deus: ut qui malorum nostrorum pondere premimur . percepta misericordia libera tibi mente famulemur . per.

ORATIO.

ADESTO domine supplicationibus nostris: ut esse te largiente mereamur et inter prospera humiles . et inter aduersa securi . per.

ORATIO.

ACTIONES nostras quaesumus domine et aspirando praeueni et adiuuando prosequere . ut cuncta nostra operatio et a te semper incipiat . et per te cepta finiatur: per.

‖ fol. 23.

| fol. 23 v.

DOMINUS UOBISCUM. ORATIO

DEUS QUI TRIBUS PUERIS MITIGASTI FLAMmas ignium . concede propitius: ut nos famulos tuos non exurat flamma uitiorum: per.

SECRETA[1].

Praesentibus sacrificiis quaesumus domine ieiunia ‖nostra sanctifica . ut quod obseruantia nostra profitetur extrinsecus . interius operetur . per.

POSTCOMMUNIO.

Sanctificationibus tuis omnipotens deus . et uitia nostra curentur . et remedia nobis aeterna proueniant . per.

## DOMINICA . II . XL.

Ā. Reminiscere mise.

ORATIO.

DEUS QUI CONSPICIS OMNI NOS UIRTUTE DEstitui . interius exteriusque custodi: ut et ab omnibus aduersitatibus muniamur in corpore . et a prauis cogitationibus mundemur in mente: per.

SECRETA.

Sacrificiis praesentibus quaesumus domine intende placatus . ut et deuotioni nostrae proficiant et saluti . per.

***Reminiscere[2] miseracionum tuarum domine et misericordie tue que a seculo sunt ne unquam dominentur nobis inimici nostri libera nos deus israel ex omnibus angustiis nostris.*** *Ps.* ***Ad te domine.*** *epistola.* ***Rogamus uos.*** *Grad.* ***De necessitatibus meis.*** *Require retro in Feria . IIII^a . ut supra. Tract.* ***Dixit dominus mulieri chananee non est bonum sumere panem filiorum et mittere canibus ad manducandum.*** *Vers* ***At illa dixit eciam domine nam et catelli edunt de micis que cadunt de mensa dominorum suorum.*** *Vers* ***Ait illi iesus o mulier Magna est fides tua fiat tibi sicut petisti.*** *euuan.* ***Egressus dominus iesus.*** *offert* ***Meditabor in mandatis tuis que dilexi ualde et leuabo manus meas ad mandata tua que dilexi.*** *com.* ***In tellige clamorem meum intende uoci oracionis mee rex meus et deus meus quoniam ad te orabo domine.*** per christum.

POSTCOMMUNIO.

Supplices te rogamus omnipotens deus . ut quos tuis reficis sacramentis . tibi etiam placitis moribus dignanter deseruire concedas . per.

## IFERIA . II.

Ā. Redime me domine et.

ORATIO.

PRAESTA QUAESUMUS OMNIPOTENS DEUS: UT FAMILIA TUA QUAE se affligendo carnem ab alimentis abstinet . sectando iustitiam a culpa ieiunet . per.

SECRETA.

Haec hostia domine placationis et laudis . tua nos propitiatione dignos efficiat . per.

POSTCOMMUNIO.

Haec nos communio quaesumus domine purget a crimine . et caelestis remedii faciat esse consortes . per.

‖ fol. 24.    | fol. 24 v.

[1] This minor rubric is not in the MS.—23 v. (20).
[2] This *officium* covers five lines, 24 (13—17), of erasure. Traces of initial V.

SUPER POPULUM.

Adesto supplicationibus nostris omnipotens deus . et quibus fiduciam sperandae pietatis indulges . consuetae misericordiae tribue benignus effectum . per.

## FERIA . III.

A. Tibi dixit cor.

ORATIO.

PERFICE QUAESUMUS DOMINE BENIGNUS IN NOBIS OBseruantiae sanctae subsidium . ut quae te auctore facienda cognouimus . te operante impleamus: per.

SECRETA.

Sanctificationem tuam nobis domine his mysteriis placatus operare . quae nos et a terrenis purget uitiis . et ad caelestia dona perducat . per.

POSTCOMMUNIO.

Ut sacris domine reddamur digni muneribus . fac nos quaesumus tuis oboedire mandatis . per.

‖ SUPER POPULUM.

Propitiare domine supplicationibus nostris . et animarum nostrarum medere languoribus . ut remissione percepta . in tua semper benedictione laetemur . per.

## FERIA . IIII.

A. Ne derelinquas me.

ORATIO.

POPULUM TUUM DOMINE PROPITIUS RESPICE . et quos ab aescis carnalibus praecipis abstinere . a noxiis quoque uitiis cessare concede . per.

‖ fol. 25.

SECRETA.

Hostias domine quas tibi offerimus propitius suscipe . et per haec sancta commercia uincula peccatorum nostrorum absolue . per.

POSTCOMMUNIO.

Sumptis domine sacramentis . ad redemptionis aeternae quaesumus proficiamus augmentum: per.

SUPER POPULUM.

DEUS innocentiae restitutor et amator: dirige ad te tuorum corda seruorum . ut spiritus tui feruore concepto . et in fide inueniantur stabiles . et in opere efficaces: per . in unitate eiusdem.

## FERIA . U.

A. Deus in adiutorium meum.

ORATIO.

PRAESTA NOBIS DOMINE QUAESUMUS AUXILIUM GRATIAE TUAE . UT ieiuniis et orationibus conuenienter intenti . liberemur ab hostibus mentis et corporis . per.

| SECRETA.

Praesenti sacrificio nos domine nomini tuo ieiunia dicata sanctificent . ut quod obseruantia nostra profitetur exterius . interius operetur effectus . per.

POSTCOMMUNIO.

Gratia tua nos quaesumus domine non derelinquat . quae et sacrae nos deditos faciat seruituti . et tuae nobis opem semper adquirat largitatis . et ab omnibus tueatur aduersis . per.

| fol. 25 v.

SUPER POPULUM.

ADESTO domine famulis tuis . et perpetuam benignitatem largire poscentibus . ut his qui te auctore et gubernatore gloriantur . et congregata restaures . et restaurata conserues : per.

## FERIA . UI.ta

Ā. Ego autem cum iustitia.

ORATIO.

DA QUAESUMUS OMNIPOTENS DEUS: UT SACRO NOS PURIFICAnte ieiunio . sinceris mentibus ad sancta uentura nos facias peruenire: per.

SECRETA.

Haec in nobis sacrificia deus et actione permaneant . et operatione firmentur: per.

POSTCOMMUNIO.

Fac nos domine quaesumus accepto pignere *salutis*[1] sic tendere congruenter . ut ad eam peruenire possimus . per.

‖SUPER POPULUM.

DA QUAESUMUS domine populo tuo salutem mentis et corporis . ut bonis operibus inherendo . tuae semper uirtutis mereatur protectione defendi . per.

## SABBATO.

Ā. Lex domini irreprehensibilis.

ORATIO.

DA QUAESUMUS DOMINE NOSTRIS EFFECTUM IEIUNIIS salutarem . ut castigatio carnis assumpta . ad nostrarum uegetationem transeat animarum: per.

‖ fol. 26.

SECRETA.

His sacrificiis domine concede placatus . ut qui propriis oramus absolui delictis . non grauemur externis . per.

POSTCOMMUNIO.

Sacramenti tui domine diuina libatio penetralia nostri cordis infundat . et sui participes potenter efficiat . per.

SUPER POPULUM.

Familiam tuam quaesumus domine continua pietate custodi . ut quae in sola spe gratiae caelestis innititur . caelesti etiam protectione muniatur . per.

## DOMINICA . III.

Ā. Oculi mei semper ad dominum.

ORATIO.

QUAESUMUS OMNIPOTENS DEUS. UOTA HUMILIUM RESPICE . atque ad defensionem nostram dexteram tuae maiestatis extende: per.

SECRETA.

|Hostia haec quaesumus domine mundet nostra delicta . et sacrificium celebrandum subditorum tibi corpora mentesque sanctificet . per.

*Oculi*[2] *mei semper ad dominum quoniam ipse euellet de laqueo pedes meos . respice in me et miserere mei . quoniam unicus et pauper sum ego.* Ps *Ad te domine leuaui.* Epistola. *Estote imitatores mei.* Grad *Exurge domine non preualeat homo iudicentur gentes in-*

| fol. 26*v*.

[1] This word, 'salutis,' has been inserted over the line—25 *v*. (18)—by the principal reviser, the word 'pignere' and the rubricated abbreviation of 'POSTCOMMUNIO' being side by side at the end of the line.

[2] Manual cross in outer margin, and traces of erased initial. The erased writing covered 10¼ lines, 26 *v*. (3—13).

*conspectu tuo.* Vers. *Inconuertendo inimicum meum retrorsum infirmabuntur et perient a facie tua.* Tract. *Ad te leuaui oculos meos qui habitas incelis.* Vers *Ecce sicut oculi seruorum in manibus dominorum suorum.* Vers *Et sicut oculi ancille in manibus domine sue.* Vers *Ita oculi nostri ad dominum deum nostrum donec misereatur nostri.* Vers *Miserere nobis domine miserere nobis.* euuan. *Erat dominus iesus.* offert. *Iusticie domini recte letificantes corda et dulciora super mel et fauum . nam et seruus tuus custodiet ea.* com. *Passer inuenit sibi domum et turtur nidum ubi reponat pullos suos altaria tua domine uirtutum rex meus et deus meus beati qui habitant in domo tua in seculum seculi laudabunt te.*

POSTCOMMUNIO.

A cunctis nos domine reatibus et periculis propitiatus absolue . quos tanti mysterii tribuis esse participes : per dominum.

## FERIA . II.

℟. In deo laudabo.

ORATIO.

CORDIBUS NOSTRIS QUAESUMUS DOMINE benignus infunde : ut sicut ab escis corporalibus abstinemus . ita sensus quoque nostros a noxiis retrahamus excessibus . per.

‖SECRETA[1].

Munus quod tibi domine nostrae seruitutis offerimus . tu salutare nobis perfice sacramentum . per.

POSTCOMMUNIO.

Praesta quaesumus omnipotens et misericors deus : ut quae ore contingimus . pura mente capiamus . per.

PRO POPULO

Subueniat nobis quaesumus domine misericordia tua . ut ab imminentibus peccatorum nostrorum periculis . te mereamur protegente saluari . per.

## FERIA . III.

℟. Ego clamaui quoniam exau.

ORATIO.

EXAUDI NOS OMNIPOTENS ET MISERICORS DEUS . ET continentiae salutaris propitius nobis dona concede : per.

SECRETA.

Per haec ueniat quaesumus domine sacramenta nostrae redemptionis effectus . qui nos et ab humanis retrahat semper excessibus . et ad salutaria cuncta perducat . per.

POSTCOMMUNIO.

Sacris domine mysteriis expiati . et ueniam consequamur et gratiam : per.

SUPER POPULUM.

Tua nos domine protectione defende . et ab omni semper iniquitate custodi . per.

## FERIA . IIII.

℟. Ego autem in domino.

ORATIO[2].

PRAESTA NOBIS QUAESUMUS DOMINE . ut salutaribus ieiuniis eruditi . a noxiis |quoque uitiis abstinentes . propitiationem tuam facilius impetremus : per.

‖ fol. 27.

| fol. 27 v.

[1] This minor rubric is not in the MS.—27 (1).
[2] This minor rubric is not in the MS.—27 (19).

SECRETA.

Suscipe quaesumus domine preces populi tui cum oblationibus hostiarum . et tua mysteria celebrantes ab omnibus defende[1] periculis . per.

POSTCOMMUNIO.

Sanctificet nos domine qua pasti sumus mensae[2] caelestis libatio . et a cunctis erroribus expiatos . supernis promissionibus reddat acceptos . per.

SUPER POPULUM.

Concede quaesumus omnipotens deus : ut qui protectionis tuae gratiam quaerimus . liberati a malis omnibus secura tibi mente famulemur . per.

FERIA . U.ta

℟. Salus populi ego sum dicit dominus.

ORATIO.

CONCEDE QUAESUMUS OMNIPOTENS DEUS : UT IEIUNIORUM nobis sancta deuotio . et purificationem tribuat et maiestati tuae nos reddat[3] acceptos . per.

SECRETA.

Fac nos quaesumus domine ad sancta mysteria purificatis mentibus accedere . ut tibi semper competens deferamus obsequium . per.

POSTCOMMUNIO.

Sacramenti tui domine ueneranda perceptio et mystico nos mundet effectu . et perpe||tua uirtute defendat . per.

|| fol. 28.

SUPER POPULUM.

Subiectum tibi populum quaesumus domine propitiatio caelestis amplificet . et tuis semper faciat seruire mandatis . per.

FERIA . UI.ta

℟. Fac mecum domine.

ORATIO.

IEIUNIA NOSTRA QUAESUMUS DOMINE BENIGNO FAUORE PROSEquere . ut sicut ab alimentis in corpore . ita a uitiis ieiunemus in mente : per.

SECRETA.

Respice domine propitius ad munera quae sacramus . ut et tibi grata sint . et nobis salutaria semper existant . per.

POSTCOMMUNIO.

Huius nos domine perceptio sacramenti mundet a crimine . et ad caelestia regna perducat . per.

SUPER POPULUM.

Praesta quaesumus omnipotens deus : ut qui in tua protectione confidimus . cuncta nobis aduersantia te adiuuante uincamus : per.

SABBATO.

℟. Verba mea auribus.

ORATIO.

PRAESTA QUAESUMUS OMNIPOTENS DEUS : ut qui se affligendo carnem ab alimentis abstinent . sectando iustitiam a culpa ieiunent . per.

[1] As at first written the prayer ended 'ab omnibus nos defende periculis'; but two cancelling strokes have by the principal reviser—as it would seem—been drawn across the 'nos.' The fineness of the strokes and the colour of the ink are characteristically his.

[2] 'Sanctificet...mensae' with the latter part of the word 'Postcommunio' occupy 27 *v.* (5); the first part of 'Postcommunio' being placed at the end of 27 *v.* (4).

[3] By transposition—on the part of the principal reviser, as may be inferred from the colour of the ink and the fineness of the strokes—from 'reddat nos.'

SECRETA.

Concede quaesumus omnipotens deus: ut huius sacrificii munus oblatum . | fragilitatem nostram ab omni malo purget semper et muniat . per.

POSTCOMMUNIO.

QUAESUMUS omnipotens deus: ut inter eius membra numeremur . cuius corpori communicamus et sanguini . per *eundem*[1].

PRO POPULO.

Pretende domine fidelibus tuis dexteram caelestis auxilii . ut te toto corde perquirant . et quae digne postulant consequi mereantur: per.

## DOMINICA . IIII.ta

A. Letare ierusalem.

ORATIO.

CONCEDE QUAESUMUS OMNIPOTENS DEUS: ut qui ex merito nostrae actionis affligimur . tuae gratiae consolatione respiremus: per.

SECRETA.

Sacrificiis praesentibus quaesumus domine intende placatus . ut et deuotioni nostrae proficiant et saluti . per.

*Letare*[2] *ierusalem et conuentum facite omnes qui diligitis eam gaudete cum leticia qui intristicia fuistis ut exultetis et saciemini ab uberibus consolacionis uestre.* Ps *Letatus sum in hiis.* epistola. *Scriptum est quoniam* Grad. *Letatus sum in his que dicta sunt mihi in domum domini ibimus.* Vers *Fiat pax in uirtute tua et abundancia inturibus tuis.* Tract *Qui confidunt in domino sicut mons syon non commouebitur in eternum qui habitat inierusalem.* Vers *Montes in circuitu eius et dominus in circuitu populi sui ex hoc nunc et usque in seculum.* euuan *Abiit iesus transmare.* offert. *Laudate dominum quia benignus est psallite nomini eius quoniam suauis est omnia quecunque uoluit fecit in celo et interra.* com *Ierusalem qui edificatur ut ciuitas cuius participacio eius inidipsum illic enim ascenderut tribus tribus domini ad confitendum nomini tuo domine.*

‖POSTCOMMUNIO.

DA nobis misericors deus: ut sancta tua quibus incessanter explemur sinceris tractemus obsequiis . et fideli semper mente sumamus . per.

## FERIA . II.

A. Deus in nomine tuo saluum.

ORATIO.

PRESTA QUAESUMUS OMNIPOTENS DEUS: UT OBSERUATIONES sacras annua deuotione recolentes . et corpore tibi placeamus et mente . per.

SECRETA.

Oblatum tibi domine sacrificium . uiuificet nos semper et muniat . per.

POSTCOMMUNIO.

Sumptis domine salutaribus sacramentis . ad redemptionis aeternae quaesumus proficiamus augmentum . per.

| fol. 28 *v.*

‖ fol. 29.

[1] This 'eundem' has been supplied by a somewhat later hand.

[2] Manual cross in outer margin, and traces of initial. The erased writing had filled nearly seven lines of 28 *v.* and nearly the first line of 29. Nothing survives of it, besides the initial, but the word 'quoque' on 28 *v.* (20).

SUPER POPULUM.

Deprecationem nostram quaesumus domine benignus exaudi: et quibus supplicandi praestas affectum . tribue defensionis auxilium: per.

## FERIA . III.

A. Exaudi deus orationem.

ORATIO.

SACRAE NOBIS QUAESUMUS DOMINE OBSERUATIONIS ieiunia . et piae conuersationis augmentum . et tuae propitiationis continuum praestent auxilium . per.

SECRETA.

Haec hostia quaesumus domine emundet nostra |delicta . et sacrificium celebrandum subditorum tibi corpora mentesque sanctificet . per.

POSTCOMMUNIO.

Huius nos domine perceptio sacramenti mundet . a crimine . et ad caelestia regna perducat . per.

SUPER POPULUM.

Miserere domine populo tuo . et continuis tribulationibus laborantem . propitius respirare concede . per.

## FERIA . IIII.

Ā. Dum sanctificatus.

ORATIO.

DEUS QUI ET IUSTIS PREMIA meritorum . et peccatoribus per ieiunium ueniam prebes: miserere supplicibus tuis . ut reatus nostri confessio . indulgentiam ualeat percipere delictorum . per.

| fol. 29 *v*.

ALIA.

PRAESTA quaesumus omnipotens deus: ut quos ieiunia uotiua castigant . ipsa quoque deuotio sancta laetificet . ut terrenis affectibus mitigatis . facilius caelestia capiamus . per.

SECRETA.

Supplices te domine rogamus . ut his sacrificiis peccata nostra mundentur . quia tunc ueram nobis tribuis mentis et corporis sanitatem : per.

POSTCOMMUNIO.

Sacramenta quae sumpsimus domine deus noster . ||et spiritualibus nos repleant alimentis . et corporalibus tueantur auxiliis . per.

SUPER POPULUM.

Pateant aures misericordiae tuae precibus supplicantum . et ut petentibus desiderata concedas . fac eos quae tibi sunt placita postulare . per.

## FERIA . U.

Ā. Laetetur cor quaerentium dominum.

ORATIO.

PRAESTA QUAESUMUS OMNIPOTENS DEUS: UT QUOS IEIUNIA UOTIua castigant . ipsa quoque deuotio sancta letificet . ut terrenis affectibus mitigatis . facilius caelestia capiamus . per.

SECRETA.

Purifica nos misericors deus . ut aecclesiae tuae preces quae tibi gratae sunt pia munera deferentes . fiant expiatis mentibus gratiores: per.

|| fol. 30.

POSTCOMMUNIO.

Caelestia dona capientibus quaesumus domine non ad iudicium prouenire patiaris . quae fidelibus tuis ad remedium prouidisti . per.

SUPER POPULUM.

Populi tui deus institutor et rector: peccata quibus impugnatur expelle . ut semper tibi placitus . et tuo munimine sit securus . per.

## FERIA . VI[ta].

|℟. Meditatio cordis.

ORATIO[1].

DEUS QUI INEFFABILIBUS mundum renouas sacramentis . praesta quaesumus ut aecclesia tua aeternis proficiat institutis . et temporalibus non destituatur auxiliis . per.

SECRETA.

Munera nos domine quaesumus oblata purificent . et te nobis iugiter faciant esse placatum . per.

POSTCOMMUNIO.

Haec nos domine quaesumus participatio sacramenti . et a propriis reatibus indesinenter expediat . et ab omnibus tueatur aduersis . per.

SUPER POPULUM.

DA quaesumus omnipotens deus: ut qui infirmitatis nostrae conscii de tua uirtute confidimus . sub tua semper protectione gaudeamus . per.

| fol. 30 *v*.

## SABBATO.

℟. Sitientes uenite.

FIAT DOMINE QUAESUMUS PER GRATIAM TUAM FRUCTUOSUS nostrae deuotionis affectus . quia tunc nobis proderunt suscepta ieiunia . si tuae sint placita pietati: per.

SECRETA.

Oblationibus nostris quaesumus domine placare susceptis . et ad te nostras etiam rebelles compelle propitius uoluntates . per.

POSTCOMMUNIO.

Tua nos quaesumus domine sancta purificent . ||et operatione sua nos tibi reddant acceptos : per.

SUPER POPULUM.

DEUS qui sperantibus in te misereri potius eligis quam irasci : da nobis digne flere mala quae fecimus . ut tuae consolationis gratiam inuenire ualeamus : per.

## DOMINICA IN PASSIONE DOMINI.

℟. Iudica me deus et.

ORATIO.

QUAESUMUS OMNIPOTENS DEUS: FAMILIAM TUAM PROPITIUS respice . ut te largiente regatur in corpore . et te seruante custodiatur in mente : per.

SECRETA.

Haec munera domine quaesumus et uincula nostrae prauitatis absoluant . et tuae nobis misericordiae dona concilient : per.

[*Erasure of* 5 *lines.*][2]

|| fol. 31.

[1] This minor rubric is not in the MS.—30 *v*. (1).
[2] The erasure reveals, besides initial and rubric, the fragments 'implorantes ut qua,' on 31 (14), and, on 31 (15), 'fere' or 'ferae.' Manual cross in outer margin.

POSTCOMMUNIO.

Adesto nobis domine deus noster: et quos tuis mysteriis recreasti . perpetuis defende praesidiis . per.

## FERIA . II.

℟. Miserere mihi domine.

ORATIO[1].

|SANCTIFICA DOMINE QUAESUMUS NOSTRA IEIUNIA . et cunctarum nobis indulgentiam propitius largire culparum . per.

SECRETA.

Concede nobis domine deus noster: ut haec hostia salutaris . et nostrorum fiat purgatio delictorum . et tuae propitiatio maiestatis . per.

POSTCOMMUNIO[2].

Sacramenti tui quaesumus domine participatio salutaris . et purificationem nobis praebeat et medelam: per.

SUPER POPULUM.

Da quaesumus domine populo tuo salutem mentis et corporis . ut bonis operibus iugiter inherendo . tua semper mereatur protectione defendi . per.

## FERIA . III.

℟. Expecta dominum uiriliter.

ORATIO.

NOSTRA TIBI DOMINE QUAESUMUS sint accepta ieiunia . quae nos et expiando gratia tua dignos efficiant . et ad remedia perducant aeterna . per.

| fol. 31 *v*.

SECRETA.

Hostias tibi domine deferimus immolandas . quae temporalem consolationem significant . ut promissa certius non desperemus aeterna . *per*[3].

POSTCOMMUNIO.

Da quaesumus omnipotens deus . ut quae diuina sunt iugiter ||exequentes . donis mereamur caelestibus propinquare . per.

SUPER POPULUM.

Da nobis quaesumus domine perseuerantem in tua uoluntate famulatum . ut in diebus nostris et merito et numero populus tibi seruiens augeatur . per.

## FERIA . IIII.

℟. Liberator meus de.

ORATIO.

SANCTIFICATO HOC IEIUNIO DEUS TUORUM CORDA fidelium miserator illustra . et quibus deuotionis prestas affectum . prebe supplicantibus pium benignus auditum . per.

SECRETA.

Annue misericors deus . ut hostias placationis et laudis . sincero tibi deferamus obsequio . per.

POSTCOMMUNIO.

Caelestis doni benedictione percepta . supplices te deus omnipotens deprecamur: ut hoc idem nobis et sacramenti causa sit et salutis . per.

|| fol. 32.

[1] In the MS. this rubric and the antiphonarial indication are made to change places, the rubric being on 31 (20) and the indication on 31 *v*. (1), at the end of the line.
[2] Supplied by the present editor, in place of an erased rubric.
[3] This 'per' is inserted over the line—31 *v*. (19)—by, I think, the principal reviser.

AD POPULUM

Adesto supplicationibus nostris omnipotens deus . et quibus fiduciam sperandae pietatis indulges . consuetae misericordiae tribue benignus effectum : per.

## FERIA . U.

Ā. Omnia quae fecisti.

ORATIO.

PRAESTA QUAESUMUS OMNIPOTENS DEUS : UT dignitas conditionis humanae per immo|derantiam sauciata . medicinalis parsimoniae studio reformetur : per.

SECRETA.

DOMINE deus noster qui in his potius creaturis quas ad fragilitatis nostrae subsidium condidisti . tuo quoque nomini iussisti munera dicanda constitui . tribue quaesumus ut et uitae nobis praesentis auxilium . et aeternitatis efficiant sacramentum : per.

POSTCOMMUNIO.

Quod ore sumpsimus domine mente capiamus . et de munere temporali . fiat nobis remedium sempiternum . per.

PRO POPULO.

Esto quaesumus domine propitius plebi tuae . ut quae tibi non placent respuentes . tuorum potius reple*antur*[1] delectationibus mandatorum . per.

## FERIA . UI.

Ā. Miserere mihi domine quoniam.

ORATIO.

CORDIBUS NOSTRIS QUAESUMUS DOMINE BENIGNUS INFUNde . ut peccata nostra castigatione uoluntaria cohibentes . temporaliter potius maceremur . quam suppliciis deputemur aeternis . per.

SECRETA.

Praesta nobis misericors deus : ut digne tuis seruire semper altaribus mereamur . et ||eorum perpetua participatione saluari : per.

POSTCOMMUNIO.

Sumpti domine sacrificii perpetua nos tuitio non relinquat . et noxia semper a nobis cuncta repellat : per.

SUPER POPULUM.

Concede quaesumus omnipotens deus : ut qui protectionis tuae gratiam quaerimus . liberati a malis omnibus secura tibi mente famulemur : per.

## SABBATO.

Ā. Liberator meus de.

ORATIO.

PROFICIAT QUAESUMUS DOMINE plebs tibi dicata piae deuotionis affectu . ut sacris actionibus erudita . quanto maiestati tuae fit gratior . tanto donis potioribus augeatur : per.

SECRETA.

A cunctis nos domine quaesumus reatibus et periculis propitiatus absolue . quos tanti mysterii tribuis esse consortes : per.

POSTCOMMUNIO.

Diuini muneris satiati largitate quaesumus domine Deus noster . ut huius semper participatione uiuamus . per.

| fol. 32 *v.*

|| fol. 33.

[1] By correction, from the transcriber's 'repleamur'; the 'am$^{ur}$' of this word being surmounted by 'ant$^{ur}$' and cancelled by expunctory dots below the line. The corrector's writing is similar to that of the principal reviser; but the two are not, I think, identical.

PRO POPULO.

Tueatur quaesumus domine dextera tua populum deprecantem . et purificatum dignanter erudiat . ut consolatione praesenti |ad futura bona proficiat: per.

## DOMINICA RAMIS PALMARUM.

Ā. Domine ne longe facias.

ORATIO.

OMNIPOTENS SEMPITERNE DEUS QVI HUMANO GENERI AD IMITANDUM humilitatis exemplum. saluatorem nostrum carnem sumere et crucem subire fecisti: concede propitius . ut et patientiae ipsius habere documenta . et resurrectionis consortia mereamur: per eundem.

SECRETA.

CONCEDE quaesumus domine . ut oculis tuae maiestatis munus oblatum . et gratiam nobis deuotionis obtineat . et effectum beatae perennitatis adquirat . per.

PRAEPHATIO[1].

[*Blank erasure of* 5 *lines.*]

POSTCOMMUNIO.

Per huius domine operationem mysterii . et uitia nostra curentur . et iusta desideria ||compleantur: per.

## FERIA . II.

Ā. Iudica domine nocentes me.

ORATIO.

DA QUAESUMUS OMNIPOTENS DEUS: UT QUI in tot aduersis ex nostra infirmitate deficimus . intercedente unigeniti filii tui passione respiremus: per eundem.

| fol. 33 *v*. || fol. 34.

SECRETA.

Haec sacrificia nos omnipotens deus potenti uirtute mundatos . ad suum faciant puriores uenire principium . per.

POSTCOMMUNIO.

Prebeant nobis domine diuinum tua sancta feruorem . quo eorum pariter et actu delectemur et fructu: per.

SUPER POPULUM.

Adiuua nos deus salutaris noster . et ad beneficia recolenda quibus nos instaurare dignatus es: tribue uenire gaudentes: per.

## FERIA . III.

Ā. Nos autem.

ORATIO.

OMNIPOTENS SEMPITERNE DEUS: da nobis ita dominicae passionis sacramenta peragere . ut indulgentiam percipere mereamur . per eun.

SECRETA.

Sacrificia nos quaesumus domine propensius ista restaurent . quae medicinalibus sunt instituta ieiuniis: per.

| POSTCOMMUNIO.

Sanctificationibus tuis omnipotens deus et uitia nostra curentur . et remedia nobis sempiterna proueniant: per.

SUPER POPULUM.

Tua nos misericordia deus . et ab omni surreptione uetustatis expurget . et capaces sanctae nouitatis efficiat . per.

| fol. 34 *v*.

[1] Manual cross in adjacent margin. Traces of initial.

## FERIA . IIII.

℟. In nomine domini omne genu.

ORATIO.

PRAESTA QUAESUMUS OMNIPOTENS DEUS: UT QUI NOSTRIS EXCESSIbus indesinenter affligimur . per unigeniti tui passionem liberemur: qui tecum.

ORATIO.

DEUS QUI pro nobis filium tuum crucis patibulum subire uoluisti . ut inimici a nobis expelleres potestatem . concede nobis famulis tuis . ut resurrectionis gratiam consequamur: per eun.

SECRETA.

Purifica nos misericors deus . ut aecclesiae tuae preces quae tibi gratae sint pia munera deferentes . fiant expiatis mentibus gratiores . per.

POSTCOMMUNIO.

Largire sensibus nostris omnipotens deus . ut per temporalem filii tui mortem quam mysteria ueneranda ||testantur . uitam nobis uenisse perpetuam confidamus: per e.

SUPER POPULUM.

Respice quaesumus domine super[1] *hanc* familiam tuam: pro qua dominus noster iesus christus non dubitauit manibus tradi nocentium . et crucis subire tormentum: qui tecum uiuit.

## FERIA . U . IN CAENA DOMINI . BENEDICTIO IGNIS[2].

DOMINE DEUS PATER OMNIPOTENS . CONDITOR OMNIUM rerum . te inuocamus . ut benedicas et consecres hunc nouum ignem . sicut benedixisti rubum in quo apparuisti moysi. Et sicut illuminasti cor eius per lumen uisibile maiestate tua inuisibili . ita et corda nostra potentia diuinitatis tuae inuisibiliter per hunc uisibilem ignem illuminare digneris . per dominum.

Nos autem.

ORATIO.

DEUS A QUO ET IUDAS REATUS sui paenam . et confessionis suae latro premium sumpsit: concede nobis tuae propitiationis effectum . ut sicut in passione sua iesus christus dominus noster diuersa utrisque intulit stipendia meritorum . ita nobis ablato ue|tustatis errore . resurrectionis suae gratiam largiatur: Qui tecum uiuit.

SECRETA.

Ipse tibi quaesumus domine sancte pater omnipotens aeterne deus sacrificium nostrum reddat acceptum . qui discipulis suis in sui commemorationem hoc fieri hodierna traditione monstrauit . iesus christus dominus noster . qui tecum.

PRAEPHATIO

UERE DIGNUM . PER CHRISTUM quem in hac nocte inter sacras epulas increpantem: mens sibi conscia traditoris ferre non potuit . Sed apostolorum relicto consortio sanguinis pretium a iudeis accepit . ut uitam perderet quam distraxit. Caenauit igitur hodie proditor mortem suam: et cruentis manibus panem de manu saluatoris exiturus accepit. Ut saginatum cibo maior paena constringeret . quem nec

|| fol. 35. | fol. 35 *v*.

[1] A later hand has here—35 (2)—by interlineation, introduced the word 'hanc' The word 'super' and the rubric stand side by side. See above, note on MS. fol. 25 *v*. lin. 18.

[2] The outer margin here—35 (6)—has a manual cross. See below, in MS. fol. 36 *v*.

sacrati cibi collatio . nec superna pietas ab scelere reuocaret . Patitur itaque dominus noster iesus christus filius tuus cum hoste nouissimum participare conuiuium . ||a quo se nouerat continuo esse tradendum . Vt exemplum patientiae mundo relinqueret . et passionem suam pro seculi redemptione suppleret . Pascit igitur mitis deus immitem iudam . et sustinet pius crudelem conuiuam. Qui merito laqueo suo periturus erat: quia de magistri sanguine cogitarat . O dominum . per omnia patientem . O agnum: inter suas epulas mitem . Cibum eius iudas in ore ferebat: et quibus eum traderet persecutores aduocabat . Sed filius tuus dominus noster tanquam pia hostia et immolari se tibi pro nobis patienter permisit: et peccatum quod mundus commiserat relaxauit . Per quem.

INFRA ACTIONEM.

Communicantes et diem sacratissimum celebrantes . quo dominus noster iesus christus pro nobis est traditus . Sed et memoriam uenerantes in primis gloriosae semper uirginis MARIAE genitricis eiusdem dei et domini nostri iesu christi.

INFRA ACTIONEM.

Hanc igitur oblationem seruitutis nostrae sed et |cunctae familiae tuae quam tibi offerimus ob diem in qua dominus noster iesus christus tradidit discipulis suis corporis et sanguinis sui mysteria celebranda . quaesumus domine ut placatus accipias . diesque nostros in tua pace.

INFRA.

Qui pridie quam pro nostra omniumque salute pateretur . hoc est hodie accepit panem in sanctas ac uenerabiles manus suas.

POSTCOMMUNIO.

Refecti uitalibus alimentis quaesumus domine deus noster . ut quod tempore nostrae mortalitatis exequimur . immortalitatis tuae munere consequamur: per.

## FERIA VI. PARASCEUE. BENEDICTIO IGNIS.

DOMINE[1] SANCTE PATER OMNIPOTENS AETERNE DEUS . LUMEN quod in nomine tuo et filii tui dei ac domini nostri iesu christi et spiritus sancti benedicimus et sanctificamus . quaesumus ut a te benedictum sit et sanctificatum . eoque utentes exterius . interius spiritualiter calefieri mereamur . per eundem.

ORATIO.

DEUS a quo et iudas reatus sui.

ALIA.

DEUS QUI PECCATI UETERIS HEREDITARIAM ‖mortem in qua posteritatis genus omne successerat . christi filii tui domini nostri passione soluisti: dona ut conformes eiusdem facti . sicut imaginem terreni naturae necessitate portauimus . ita imaginem caelestis gratiae sanctificatione portemus: per eundem dominum.

ORATIONES SOLENNES

OREMUS DILECTISSIMI NOBIS PRO AECCLESIA sancta dei . ut eam deus et dominus noster paci-

|| fol. 36.    | fol. 36 *v.*    || fol. 37.

[1] Manual cross in adjacent margin. See above, MS. fol. 35, lin. 6, where the cross is opposite the double heading. Here—36 *v.* (13)—it is opposite the first line of the benedictory prayer.

ficare et custodire dignetur toto orbe terrarum . subiciens ei principatus et potestates . detque nobis quietam et tranquillam uitam degentibus glorificare deum patrem omnipotentem :

OREMUS: FLECTAMUS GENUA.

OMNIPOTENS sempiterne deus . qui gloriam tuam omnibus in christo gentibus reuelasti: custodi opera misericordiae tuae . ut aecclesia tua toto orbe diffusa . stabili fide in confessione tui nominis perseueret : per eundem.

OREMUS et pro beatissimo papa nostro . N. |ut deus et dominus noster qui elegit eum in ordinem episcopatus . saluum atque incolumem custodiat aecclesiae suae sanctae . ad regendum populum sanctum dei :

OREMUS: FLECTAMUS GENUA.

OMNIPOTENS sempiterne deus . cuius iudicio uniuersa fundantur . respice propitius ad preces nostras . et electum nobis antistitem tua pietate conserua . ut christiana plebs quae tali gubernatur auctore . sub tanto pontifice credulitatis suae meritis augeatur : per eun.

OREMUS et pro omnibus episcopis . presbiteris . Diaconibus Subdiaconibus . Acolitis . Exorcistis . Lectoribus Hostiariis. confessoribus. Uirginibus Uiduis . et pro omni populo sancto dei :

OREMUS : FLECTAMUS.

Omnipotens sempiterne deus . cuius spiritu totum corpus aecclesiae sanctificatur et regitur: exaudi nos pro uniuersis ordinibus supplicantes . ut gratiae tuae munere ab omnibus tibi gradibus fideliter seruiatur . per dominum . in unitate eiusdem spiritus sancti.

||OREMUS et pro christianissimo imperatore nostro . ut deus et dominus noster subditas illi faciat omnes barbaras nationes ad nostram perpetuam[1] pacem :

OREMUS: FLECTAMUS GENUA.

OMNIPOTENS sempiterne deus : in cuius manu sunt omnium potestates et iura regnorum . respice ad christianum benignus imperium . ut gentes quae in sua feritate confidunt . potentiae tuae dextera comprimantur : per dominum.

OREMUS et pro caticuminis nostris . ut deus et dominus noster adaperiat aures precordiorum ipsorum . Ianuamque misericordiae . ut per lauacrum regenerationis accepta remissione omnium peccatorum . et ipsi digni inueniantur in christo iesu domino nostro :

OREMUS: FLECTAMUS.

OMNIPOTENS sempiterne deus qui aecclesiam tuam noua semper prole faecundas . auge fidem et intellectum caticuminis nostris . ut renati fonte baptismatis . adoptionis tuae filiis aggregentur : per dominum.

|OREMUS dilectissimi nobis deum patrem omnipotentem . ut cunctis mundum purget erroribus . morbos auferat . famem depellat . aperiat carceres . uincula dissoluat . peregrinantibus reditum . infirmantibus sanitatem . nauigantibus portum salutis indulgeat :

OREMUS: FLECTAMUS.

OMNIPOTENS sempiterne deus . mestorum consolatio . laborantium fortitudo . perueniant ad te

| fol. 37 *v*. || fol. 38. | fol. 38 *v*.

[1] The final 'm' is duplicated in the MS.—'perpetuām.

preces de quacunque tribulatione clamantium . ut omnes sibi in necessitatibus suis misericordiam tuam gaudeant affuisse : per.

OREMUS et pro hereticis et scismaticis . ut deus et dominus noster eruat eos ab erroribus uniuersis . et ad sanctam matrem catholicam atque apostolicam reuocare dignetur:

OREMUS: FLECTAMUS.

OMNIPOTENS sempiterne deus qui saluas omnes et neminem uis perire . respice ad animas diabolica fraude deceptas . ut omni heretica prauitate deposita . errantium ||corda resipiscant . et ad ueritatis tuae redeant unitatem : per.

OREMUS et pro perfidis iudeis . ut deus et dominus noster auferat uelamen de cordibus eorum . ut et ipsi agnoscant iesum christum dominum nostrum.

OMNIPOTENS sempiterne deus . qui etiam iudaicam perfidiam a tua misericordia non repellis : exaudi preces nostras quas pro illius populi occecatione deferimus . ut agnita ueritatis tuae luce quae christus est : a suis tenebris eruantur : per eun.

OREMUS et pro paganis . ut deus omnipotens auferat iniquitatem de cordibus eorum . ut relictis idolis suis conuertantur ad deum uiuum et uerum . et unicum filium eius iesum christum dominum nostrum . cum quo uiuit et regnat cum spiritu sancto deus:

OREMUS: FLECTAMUS.

OMNIPOTENS SEMPITERNE DEUS : qui non mortem peccatorum sed uitam semper inquiris : suscipe propitius orationem nostram . et libera eos ab idolorum cultura . et aggrega aecclesiae tuae sanctae ad laudem et gloriam nominis tui : per dominum.

| P*ost haec adorata sancta cruce . et reposita in loco solito : uadant duo sacerdotes induti casulis . deferant super altare corpus domini quod seruatum est. Et mixtis in calice uino et aqua . turificet sacerdos altare . deinde dicat . Oremus : praeceptis salutaribus moniti. FINITAque oratione dominica : dicat sub silentio . Libera nos quaesumus domine. Atque subiungat . Per omnia saecula saeculorum. Et nichil plus dicens . mittat in calice particulam dominici corporis . communicet se ipsum . deinde alios.

BENEDICTIO IGNIS. IN SABBATO SANCTO.

DOMINE[1] DEUS NOSTER OMNIPOTENS . LUMEN INdeficiens . conditor omnium luminum . exaudi nos famulos tuos . et benedic hunc nouum ignem qui tua sanctificatione consecratur. Tu illuminas omnem hominem uenientem in hunc mundum . illumina quaesumus conscientias cordis nostri igne tuae caritatis . ||ut tuo igne igniti . tuo lumine illuminati . expulsis a cordibus nostris peccatorum tenebris . ad uitam te illustrante peruenire mereamur aeternam : per.

LECTIO . I. IN principio : creauit [deus.

ORATIO

DEUS QUI mirabiliter creasti hominem . et mirabilius redemisti : da nobis quaesumus con-

|| fol. 39. | fol. 39 *v*. || fol. 40.

[1] Manual cross in adjacent margin. See above, MS. fol. 35, lin. 6, and fol. 36 *v*. lin. 13.

tra oblectamenta peccati mentis ratione persistere . ut mereamur ad gaudia aeterna peruenire : per.

LECTIO . II. Factum est in uigilia.

[TRACTUS[1].

ORATIO[2].

D[EUS][3] cuius antiqua miracula etiam nostris saeculis choruscare sentimus . dum quod uni populo a persecutione aegyptia liberando dexterae tuae potentia contulisti : id in salutem gentium per aquam regenerationis operaris : praesta ut in abrahae filios et in israeliticam dignitatem totius mundi transeat plenitudo . per.

LECTIO . III. Apprehendent.

[TRACTUS[4].

|ORATIO[5].

DEUS QUI nos ad celebrandum paschale sacramentum utriusque testamenti paginis instruis : da nobis intelligere misericordiam tuam . ut ex perceptione praesentium munerum . firma sit expectatio futurorum : per.

ta
IIII[6]. Haec est hereditas[7].

[TRACTUS[8].

ORATIO.

DEUS qui aecclesiam tuam semper gentium uocatione multiplicas . concede propitius . ut quos aqua baptismatis abluis . continua protectione tuearis : per.

| fol. 40 *v*.

LECTIO . V. Audi israel mandata[9].

[TRACTUS[10].

ORATIO.

Omnipotens sempiterne deus . respice propitius ad deuotionem populi renascentis . qui sicut ceruus aquarum tuarum expetit fontem . et concede propitius . ut fidei ipsius sitis . baptismatis mysterio animam corpusque sanctificet : per.

‖ DEUS QVI HANC SACRATISSIMAM NOCTEM GLORIA DOMINICAE RESURRECTIONIS illustras : conserua in noua familiae tuae progenie adoptionis spiritum quem dedisti . ut corpore et mente renouati . puram tibi exhibeant seruitutem : per eundem . in unitate eiusdem spiritus sancti.

SECRETA.

Suscipe quaesumus domine preces populi tui cum oblationibus hostiarum . ut paschalibus initiata mysteriis . ad aeternitatis nobis medelam te operante proficiant . per.

PRAEPHATIO.

UERE DIGNUM AETERNE . Et te quidem omni tempore : sed in hac potissimum nocte gloriosius praedicare . cum pascha nostrum immolatus est christus. Ipse enim uerus est agnus : qui abstulit pec-

‖ fol. 41, lin. 2.

1 Followed in the MS. by a blank half line.
2 Rubric supplied by present editor.
3 The MS. gives only the initial letter of 'Deus'.
4 Followed in the MS. by nearly a blank line.
5 Rubric—40 *v*. (1)—supplied by present editor.
6 Accommodated at the end of a line, 'Lectio' being omitted, as it would seem, for want of space.
7 The outer margin here has the memorandum, 'Lectio . Scripsit moyses.'
8 Followed in the MS. by a blank half line.
9 The outer margin here has 'Lectio . Haec est hereditas.'
10 Followed in the MS. by a blank half line.

cata mundi . Qui mortem nostram moriendo destruxit . et uitam resurgendo reparauit. Et ideo.

INFRA.

Communicantes et noctem sacratissimam |celebrantes resurrectionis domini nostri Iesu christi secundum carnem . Sed et memoriam uenerantes in primis gloriosae uirginis MARIAE genitricis eiusdem dei et domini nostri Iesu christi . Sed et beatorum.

INFRA.

Hanc igitur oblationem seruitutis nostrae . sed et cunctae familiae tuae quam tibi offerimus[1] pro his quoque quos regenerare dignatus es ex aqua et spiritu sancto . tribuens eis remissionem omnium peccatorum . QUAESUMUS domine.

POSTCOMMUNIO.

Spiritum nobis domine tuae caritatis infunde . ut quos sacramentis paschalibus satiasti . tua

| fol. 41 *v.*

facias pietate concordes : per dominum in unitate eiusdem[2].

*De apostolis.*

*ETerne deus . Et te domine suppliciter exorare ut gregem tuum pastor eterne non deseras set per beatos apostolos tuos continua proteccione custodias. Ut isdem rectoribus gubernetur . quos operis tui uicarios eidem contulisti preesse pastores. Et ideo cum angelis et archangelis*

*De domina.*

*ETerne deus . Et te in ueneracione sancte dei genitricis uirginis marie cuius assumpcionis uel natiuitatis et cetera diem celebramus exultantibus animis laudare: benedicere et predicare . Que et unigenitum tuum sancti spiritus obumbracione concepit : et uirginitatis gloria permanente . huic mundo lumen eternum effudit iesum christum dominum nostrum . per quem*

[1] In the MS. the outer margin opposite the line 'et cunctae...offerimus' has a pencilled note, 'epipha.'

[2] The last six lines of fol. 41 *v.* were left blank by the transcriber. The later writing occupies the space thus left and slightly invades the lower margin.

TE IGITUR CLEMENTISSIME PATER PER IESUM CHRISTUM FILIUM TUUM DOMINUM NOSTRUM][1] ||SUPPLICES ROGAMUS AC PETIMUS uti accepta habeas et benedicas. haec ✠ dona. haec ✠ munera. haec sancta ✠ sacrificia illibata. In primis quae tibi offerimus pro aecclesia tua sancta catholica quam pacificare. custodire. adunare et regere digneris toto orbe terrarum. unacum[2] famulo tuo papa nostro. N............[3] et antistite nostro. et rege nostro. et omnibus orthodoxis atque catholicae et apostolicae fidei cultoribus.

Memento domine famulorum. N. famularumque tuarum. N. et omnium circumastantium. ........................................ ......[4] quorum tibi fides cognita est et nota deuotio. pro quibus tibi offerimus. uel qui tibi offerunt hoc sacrificium laudis. pro se suisque omnibus. pro redemptione animarum suarum. pro spe salutis et incolumitatis suae. tibi......[5] reddunt uota sua aeterno |deo uiuo et uero. Communicantes et memoriam uenerantes in primis gloriosae semper uirginis MARIAE genitricis dei et domini nostri Iesu christi. Sed et beatorum apostolorum ac martyrum tuorum. Petri. PAULI. ANDREAE. IACOBI. IOHANNIS. THOMAE. IACOBI. PHILIPPI. BARTHOLOMEI. MATHEI. SIMONIS et TADDEI. LINI. CLETI. CLEMENTIS. SIXTI. CORNELII. CIPRIANI. LAURENTII. CRISOGONI. IOHANNIS et PAULI. COSME et DAMIANI.................................. ........................................[6] et omnium sanctorum tuorum. quorum meritis precibusque concedas. ut in omnibus protectionis tuae muniamur auxilio. per eundem christum dominum nostrum.

Hanc igitur oblationem seruitutis nostrae sed et cunctae familiae tuae QUAESUMUS domine ut placatus accipias. diesque nostros in tua pace disponas. atque ab aeterna damnatione ||nos eripi. et in electorum tuorum iubeas grege numerari. per christum dominum nostrum.

Quam oblationem tu deus quaesumus in omnibus[7] bene ✠ dictam. Ascri ✠ ptam. Ra ✠ tam. Rationabilem acceptabilemque facere digneris. ut nobis cor ✠ pus et san ✠ guis fiat dilectissimi filii tui domini nostri Iesu christi.

Qui pridie quam pateretur accepit panem in sanctas ac uenerabiles manus suas[8]......eleuatis oculis in caelum ad te deum patrem suum omnipotentem tibi gratias agens bene ✠ dixit......[9]

|| fol. 42. | fol. 42 v. || fol. 43.

[1] Title and first eleven words of Canon supplied by present editor.
[2] Accent—42 (8)—over second syllable of 'unacum.'
[3] Blank erasure of the value of about seven minuscules. The outer margin is roughly frayed, as though by the obliteration of a pencilled memorandum.
[4] Blank erasure of nearly a line of MS.
[5] Blank erasure, obliterating (no doubt) an abbreviated 'que' enclitic.
[6] Blank erasure of more than a line of text.
[7] 'quaesumus in omnibus.' Thus written by the transcriber; but transposition marks over the 'quaesumus' and the 'in' indicate a change to 'in omnibus quaesumus.'
[8] The word 'et' can be discerned beneath a short erasure between 'suas,' and 'eleuatis.'
[9] The erasure between 'dixit' and 'fregit' is of such a length as to have obliterated an 'ac'; but this would seem, in its turn, to have superseded an 'atque' repudiated by the transcriber himself, for I discern what looks like the trace of a crossed 'q' under the first letter of 'fregit.'

fregit . dedit discipulis suis dicens. Accipite et manducate ex hoc omnes. Hoc est[1] corpus meum. Simili modo post*quam*[2] cenatum est . accipiens et hunc praeclarum calicem in sanctas ac uenerabiles manus suas . item tibi gratias agens bene✠dixit . dedit discipulis suis dicens. Accipite et bibite ex *e*o..[3] omnes. Hic est enim calix sanguinis mei noui et aeterni |testamenti . mysterium fidei . qui pro uobis et pro multis effundetur in remissionem peccatorum. Haec quotienscunque feceritis: in mei memoriam facietis. Vnde et memores domine nos tui serui . sed et plebs tua sancta............[4] christi filii tui domini dei nostri tam beatae passionis . necnon et ab inferis resurrectionis . sed et in caelos gloriosae ascensionis . offerimus praeclarae maiestati tuae de tuis donis ac datis. Hostiam ✠ puram . Hostiam ✠ sanctam . Hostiam ✠ immaculatam . Panem ✠ sanctum uitae aeternae . et calicem ✠ salutis perpetuae. Supra quae propitio ac sereno uultu respicere digneris . et accepta habere sicuti accepta habere dignatus es munera pueri tui iusti abel . et sacrificium patriarchae nostri abrahae . et quod tibi obtulit summus sacerdos tuus melchisedech . sanctum sacrificium . immaculatam hostiam. Supplices te ||rogamus omnipotens deus . iube haec perferri per manus sancti angeli tui in sullime altare tuum in conspectu diuinae maiestatis tuae . ut quotquot ex hac altaris participatione sacro sanctum filii tui cor ✠ pus et san ✠ guinem sumpserimus . omni benedictione caelesti et gratia repleamur . per eundem christum dominum nostrum. Memento etiam domine [5]famulorum famularumque tuarum . N . qui nos praecesserunt cum signo fidei et dormiunt in somno pacis . ipsis domine et omnibus in christo quiescentibus locum refrigerii lucis et pacis ut indulgeas deprecamur: per eundem christum dominum nostrum.

Nobis quoque peccatoribus famulis tuis de multitudine miserationum tuarum sperantibus partem aliquam et societatem donare digneris cum tuis sanctis apostolis et martyribus . cum IOHANNE . STEPHANO . MATHIA . BARNABA . IGNATIO . ALEXANDRO . |MARCELLINO . PETRO . FELICITATE . PERPETUA . AGATHA . LUCIA . AGNETE . CECILIA . ANASTASIA . ...............[6] et cum omnibus sanctis tuis . intra quorum nos consortium non estimator meriti . sed ueniae quaesumus largitor admitte . per christum dominum nostrum. Per quem haec omnia domine semper bona creas . Sancti✠ficas .

| fol. 43 *v.* || fol. 44. | fol. 44 *v.*

[1] Here, between the lines, is the trace of a pencilled 'enim.'

[2] A similarly written 'postquam' leaves its trace in the outer margin over against the next line of the MS., whilst the 'quam' of the 'postquam' of the text (fol. 43, lin. 15) in its present state is written by a later hand than the transcriber's, in other ink, and on an erasure. I presume that the transcriber had written 'posteaquam.'

[3] The first letter of 'eo' is on an erasure and in other ink. The superseded word must have been 'hoc,' for immediately after the word there is a small blank erasure.

[4] Blank erasure, presumably cancelling 'eiusdem.'

[5] A memorandum, now completely erased, once occupied the outer margin of the twelve lines of text stretching from this point to the end of the page.

[6] In a favourable light traces of the word 'EUFEMIA' are here clearly visible.

Uiui ✠ ficas . Bene ✠ dicis . Et praestas nobis . per ✠ ipsum et cum ✠ ipso et in ✠ ipso . est tibi deo patri omnipotenti . in unitate spiritus sancti . omnis honor et gloria . Per omnia saecula saeculorum. AMEN. OREMUS.

PRAECEPTIS salutaribus moniti et diuina institutione formati audemus dicere.

PATER noster qui es in caelis . Sanctificetur nomen tuum . Adueniat regnum tuum . Fiat uoluntas tua sicut in caelo et in terra. Panem nostrum cotidianum da nobis hodie . Et dimitte nobis debita nostra Sicut et nos dimittimus debitoribus nostris . Et ne nos ||inducas in temptationem . Sed libera nos a malo. AMEN[1].

Libera nos quaesumus domine ab omnibus malis . praeteritis . praesentibus . et futuris . et intercedente beata et gloriosa semper uirgine dei genitrice MARIA . et beatis apostolis tuis PETRO et PAULO atque ANDREA cum omnibus sanctis . Da propitius pacem in diebus nostris ut ope misericordiae tuae adiuti . et a peccato simus semper liberi . et ab omni perturbatione securi . per eundem dominum nostrum Iesum christum filium tuum . qui tecum uiuit et regnat in unitate spiritus sancti deus . Per omnia.

PAX domini sit semper uobiscum . Et cum spiritu tuo . Agnus dei qui tollis peccata mundi . Miserere nobis . II . Agnus dei . Dona nobis pacem.

Haec sacro sancta commixtio . corporis et sanguinis domini nostri Iesu christi fiat omnibus sumentibus salus mentis et corporis . atque ad uitam aeternam promerendam praeparatio salutaris[2].

[3]|DOMINE SANCTE PATER omnipotens aeterne deus . da michi hoc corpus et sanguinem filii tui domini nostri iesu christi ita assumere . ut merear per hoc remissionem omnium[4] peccatorum meorum accipere . et spiritu sancto repleri . et ab aeterna damnatione liberari[5] . et in die iudicii cum sanctis et electis tuis in perpetua requie collocari . per eundem.

DOMINE IESU CHRISTE fili dei uiui . qui ex uoluntate patris cooperante spiritu sancto per mortem tuam mundum uiuificasti . libera me per hoc sacro sanctum corpus et sanguinem tuum a cunctis iniquitatibus meis et uniuersis malis . et fac me tuis obaedire praeceptis . et a te nunquam in perpetuum separari : qui uiuis.

|| fol. 45. | fol. 45 v. lin. 3.

[1] This AMEN is in Greek letters : thus, A )—( H )—(.

[2] Here a later hand adds 'amen.' The ink is of a different colour from that of the context.

[3] Under line 1 and on line 2 of fol. 45 v. as originally ruled is the following in two lines :

P*ax christi confirmet corda et corpora nostra in unitate sancte fidei . amen.

[4] In the outer margin, opposite lines 5 and 6 as originally ruled, is the following in six short lines :

C*orpus et sanguis domini nostri iesu christi conseruet corpus et animam tuam in uitam eternam . amen

[5] In the outer margin, opposite line 8 as originally ruled, and extending to below line 11, is the following, in eight lines :

C*orpus et sanguis domini nostri iesu christi sit mihi ad salutem et ad remedium anime mee in uitam eternam . amen

‖DEUS QVI HODIERNA DIE PER VNIGENITVM TVVM AETERNITATIS NOBIS ADITUM deuicta morte reserasti: uota nostra quae praeueniendo aspiras. etiam adiuuando prosequere: per eundem dominum.

SECRETA.

SUSCIPE quaesumus domine preces populi tui cum oblationibus hostiarum. ut paschalibus initiata mysteriis. ad aeternitatis nobis medelam te operante proficiant: per dominum.

PRAEPHATIO.

UERE DIGNUM AETERNE. Et te quidem omni tempore: sed in hoc potissimum die gloriosius praedicare. cum pascha nostrum immolatus est christus. Ipse enim uerus est agnus: qui abstulit peccata mundi. Qui mortem nostram moriendo destruxit: et uitam resurgendo repa|rauit. Et ideo cum angelis.

INFRA.

Communicantes et diem sacratissimum celebrantes resurrectionis domini nostri Iesu christi secundum carnem. Sed et memoriam uenerantes in primis gloriosae semper uirginis MARIAE genitricis eiusdem dei et domini nostri Iesu christi. Sed et beatorum.

ITEM.

Hanc igitur oblationem seruitutis nostrae sed et cunctae familiae tuae quam tibi offerimus pro his quoque quos regenerare dignatus es ex aqua et spiritu sancto. tribuens eis remissionem omnium peccatorum. Quaesumus domine ut.

‖ fol. 46. | fol. 46*v*.

POSTCOMMUNIO.

Spiritum nobis domine tuae caritatis infunde. ut quos sacramentis paschalibus satiasti. tua facias pietate concordes: per. in unitate eiusdem.

## FERIA. II.

Ā. Introduxit uos dominus.

ORATIO.

DEUS QUI SOLENNITATE PASCHALI mundo remedia contulisti: populum tuum quaesumus caelesti dono prosequere. ut et perfectam libertatem consequi mere‖atur. et ad uitam proficiat sempiternam: per.

Suscipe quaesumus domine.

PRAEPHATIO.

Te quidem omni.

Communicantes[1].

INFRA

Hanc igitur oblati-

Spiritum nobis domine.

## FERIA. III.

Ā. Aqua sapientiae.

DEUS QUI AECCLESIAM TUAM NOUO SEMPER FAETU multiplicas: concede famulis tuis. ut sacramentum uiuendo teneant. quod fide perceperunt: per dominum.

‖ fol. 47.

[1] In the margin opposite the line beginning with this word—fol. 47, lin. 3—the principal reviser has written 'hac die non dicimus communicantes nec hanc igitur.'

SECRETA.

Suscipe domine fidelium preces cum oblationibus hostiarum . ut per haec piae deuotionis officia . ad caelestem gloriam transeamus: per.

POSTCOMMUNIO.

Concede quaesumus omnipotens deus: ut paschalis perceptio sacramenti . continua in nostris mentibus perseueret: per.

## FERIA . IIII.

Ā. Venite benedicti.

ORATIO.

DEUS QUI NOS RESURRECTIONIS dominicae annua solennitate letificas . concede propitius: ut per temporalia festa quae agimus . peruenire ad gaudia aeterna mereamur: per eundem.

SECRETA.

Sacrificia domine paschalibus gaudiis |gaudiis immolamus . quibus aecclesia tua mirabiliter pascitur et nutritur: per.

POSTCOMMUNIO.

Ab omni nos quaesumus domine uetustate purgatos . sacramenti tui ueneranda perceptio . in nouam transferat creaturam: per dominum.

## FERIA . U.ta

Ā. Uictricem manum tuam domine laudauerunt.

DEUS QUI DIUERSITATEM GENTIUM IN CONFESSione tui nominis adunasti: da ut renatis fonte baptismatis una sit fides mentium . et pietas actionum: per.

| fol. 47 *v*.

SECRETA.

Suscipe quaesumus domine munera populorum tuorum propitius . ut confessione tui nominis et baptismate renouati . sempiternam beatitudinem consequantur . per.

POSTCOMMUNIO.

Exaudi domine preces nostras . ut redemptionis nostrae sacro sancta commercia . et uitae nobis conferant praesentis auxilium . et gaudia sempiterna concilient: per.

## FERIA . UI.ta

Ā. Eduxit eos dominus.

OMNIPOTENS SEMPITERNE DEUS qui paschale sacramentum in recon||ciliationis humanae faedere contulisti . da mentibus nostris ut quod professione celebramus . imitemur affectu: per.

SECRETA.

Hostias quaesumus domine placatus assume . quas et pro renatorum expiatione peccati deferimus . et pro acceleratione caelestis auxilii: per.

POSTCOMMUNIO.

Respice quaesumus domine populum tuum: et quem aeternis dignatus es renouare mysteriis . a temporalibus culpis dignanter absolue: per.

## SABBATO.

Ā. Eduxit dominus populum suum.

CONCEDE QUAESUMUS OMNIPOTENS DEUS: UT QUI FESTA PASCHAlia uenerando egimus . per haec contingere ad gaudia aeterna mereamur: per.

|| fol. 48.

SECRETA.

Concede quaesumus domine semper nos per haec mysteria paschalia gratulari . ut continua nostrae reparationis operatio . perpetuae nobis fiat causa laetitiae: per.

POSTCOMMUNIO.

Redemptionis nostrae munere uegetati . quaesumus domine ut hoc perpetuae salutis auxilium . fides semper uera perficiat: per.

## DOMINICA . I . |POST PASCHA.

℟. Quasi modo geniti.

ORATIO.

PRAESTA QUAESUMUS OMNIPOTENS DEUS: UT QUI PASCHALIA festa peregimus . haec te largiente moribus et uita teneamus . per.

SECRETA.

Suscipe munera quaesumus domine exultantis aecclesiae . et cui causam tanti gaudii contulisti . perpetuae fructum concede laetitiae . per.

*Quasi modo geniti infantes alleluia racionabile sine dolo lac concupiscite alleluia . alleluia alleluia. Ps. Exultate deo adiutori nostro.* epistola *Omne quod natum est ex deo : . Grad. Alleluia. Post dies octo ianuis clausis stetit iesus in medio discipulorum suorum et dixit pax uobis.* euuan. *Cum esset sero die.* offert. *Angelus domini descendit de celo et dixit mulieribus quem queritis surrexit sicut dixit alleluia.* com. *Mitte manum tuam et cognosce loca clauorum alleluia et noli esse incredulis set fidelis . alleluia*[1].

POSTCOMMUNIO.

QUAESUMUS domine deus noster: ut sacro sancta mysteria quae pro reparationis nostrae munimine contulisti . et presens nobis remedium facias esse et futurum : per.

## DOMINICA . II.

℟. Misericordia domini plena est terra.

DEUS QUI IN FILII TUI HUMILITATE IACENtem mundum erexisti : fidelibus tuis perpetuam concede laetitiam . ut quos perpetuae ‖mortis eripuisti casibus . gaudiis facias sempiternis perfrui : per eundem.

SECRETA.

Benedictionem nobis domine conferat salutarem sacra semper oblatio . ut quod agit mysterio . uirtute perficiat : per.

PRAEPHATIO.

*Misericordia*[2] *domini plena est terra alleluia uerbo domini celi firmati sunt alleluia alleluia. Exultate iusti in domino.* epistola. *Christus passus est. Grad. Alleluia. Surrexit dominus uere et apparuit petro. Alleluia. Ego sum pastor bonus et cognosco oues meas et cognoscunt me mee.* euuan. *Ego sum pastor b. Offert. Deus meus ad te de luce uigilo et in nomine tuo leuabo manus meas alleluia.* com *Ego sum pastor bonus alleluia et*

| fol. 48 *v*. ‖ fol. 49.

[1] Nothing survives of the Preface but a scarcely visible 'uus' from near its close. Manual cross in outer margin. Five lines and a fraction, 48 *v*. (8—13), erased.

[2] Manual cross in outer margin. Six lines, 49 (6—11), erased.

*cognosco oues meas et cognoscunt me mee alleluia alleluia.*

POSTCOMMUNIO.

Praesta nobis omnipotens deus: ut uiuificationis tuae gratiam consequentes . in tuo semper munere gloriemur: per.

## DOMINICA . III.

Ā. Iubilate deo.

ORATIO.

DEUS QUI ERRANTIBUS UT IN UIAM possint redire iustitiae ueritatis tuae lumen ostendis: da cunctis qui christiana professione censentur . et illa respuere quae huic inimica sunt nomini . et ea quae sunt apta sectari: per.

SECRETA.

| His nobis domine mysteriis conferatur . quo terrena desideria mitigantes . discamus amare caelestia . per.

*Iubilate*[1] *deo omnis terra alleluia psalmum dicite nomini eius alleluia date gloriam laudi eius alleluia alleluia alleluia. Ps. Dicite deo epistola. Obsecro uos. Grad Alleluia. Surrexit christus et illuxit populo suo quem redimit sanguine suo. Alleluia. Iterum autem uidebo uos et gaudebit cor uestrum et gaudium uestrum nemo tollet a uobis. evvan. Modicum et iam. offert lauda anima mea dominum laudabo dominum in uita mea psallam deo meo quam diu ero. alleluia. com Modicum et non uidebitis me alleluia iterum modicum et uidebitis me quia uado ad patrem alleluia alleluia.*

POSTCOMMUNIO.

Sacramenta quae sumpsimus quaesumus domine deus noster: et spiritualibus nos instruant alimentis . et corporalibus tueantur auxiliis: per.

## DOMINICA . IIII.

Ā. Cantate domino canticum.

ORATIO.

DEUS QUI FIDELIUM MENTES UNIUS EFFICIS uoluntatis: da populis tuis id amare quod praecipis . id desiderare quod promittis . ut inter mundanas uarietates ibi nostra fixa sint corda . ubi uera sunt gaudia: per.

SECRETA.

Deus qui nos per huius sacrificii ueneranda commercia . unius summaeque diuinitatis participes efficis . praesta quaesumus ut sicut tuam cognoscimus ‖ueritatem . sic eam dignis moribus assequamur: per.

*Cantate*[2] *domino canticum nouum alleluia quia mirabilia fecit dominus alleluia ante conspectum gencium reuelauit iusticiam suam. alleluia alleluia. Ps Saluauit sibi dex. epistola Omne datum optimum. Grad Alleluia. Oportebat pati christum et resurgere a mortuis*

| fol. 49 v.

‖ fol. 50.

[1] Nothing of the erased Preface is visible but its rubric. This can just be discerned on line 3 of the original ruling. Four lines, 49 v. (4—7), erased. Manual cross in outer margin of the first of them.

[2] Manual cross in outer margin. The *officium* completely covers an erasure of nearly seven lines of the original writing—50 (2—8).

*et ita intrare in gloriam suam. alleluia. Vado ad eum qui misit me sed quia haec locutus sum uobis tristicia impleuit cor uestrum* euuan. *Vado ad eum qui misit me.* offert. *Iubilate deo in uniuersa terra iubilate deo omnis terra. Psalmum dicite nomini eius uenite et audite et narrabo uobis omnes qui timetis deum quanta fecit dominus anime mee. alleluia.* com *Cum uenerit paraclitus spiritus ueritatis ille arguet mundum de peccato et de iusticia et de iudicio alleluia alleluia.*

POSTCOMMUNIO.

Adesto nobis domine deus noster: ut per haec quae fideliter sumpsimus . et purgemur a uitiis . et a periculis omnibus exuamur: per.

### DOMINICA . U.ta

Uocem iocunditatis annunt.

ORATIO.

DEUS A QUO BONA CUNCTA PROCEDUNT . largire supplicibus . ut cogitemus te inspirante quae recta sunt: et te gubernante eadem[1] faciamus: per.

SECRETA.

Suscipe domine fidelium preces cum oblationibus hostiarum . ut per haec piae deuotionis officia . ad caelestem gloriam transeamus . per.

*Vocem[2] iocunditatis anunciate et audiatur alleluia nunciate usque ad extremum terre liberauit dominus populum suum alleluia alleluia.* |*Ps. Jubilate deo* epistola. *Estote factores uerbi.* Grad. *alleluia In die resurreccionis mee dicit dominus precedam uos in galileam. alleluia Vsque modo non petistis quicquam in nomine meo petite et accipietis* euuan. *Amen amen dico uobis: si quid pecieritis.* offert. *Benedicite gentes dominum deum nostrum et obaudite uocem laudis eius . qui posuit animam meam ad uitam et non dedit commoueri pedes meos . benedictus dominus qui non amouit de pre cacionem meam et misericordiam suam ame . alleluia.* com. *Cantate domino alleluia cantate domino benedicite nomen eius bene nunciate de die in diem salutare eius . alleluia alleluia.*

| fol. 50 *v.*

POSTCOMMUNIO.

Tribue nobis domine caelestis mensae uirtute satiatis . et desiderare quae recta sunt . et desiderata percipere: per.

### FERIA . II . IN LETANIIS.

Ā. Exaudiuit de templo.

PRAESTA QUAESUMUS OMNIPOTENS DEUS: UT QUI IN AFFLICTIOne nostra de tua pietate confidimus . contra aduersa omnia tua semper protectionc muniamur: per.

SECRETA.

Haec munera quaesumus domine et uincula nostrae prauitatis absoluant . et tuae nobis misericordiae dona concilient . per.

POSTCOMMUNIO.

Uota nostra quaesumus domine pio fauore prosequere . ut dum dona tua in tribulatione percepimus . de consolatione nostra in tuo ‖amore crescamus: per.

‖ fol. 51.

[1] The first syllable of this 'eadem' is accentuated in the MS—50 (16).

[2] The rubric of the erased Preface and the initial V are just visible. The latter is covered by the first letter of the second text. Room is made for the second text by the erasure of seven lines, 50 (20)—50 *v.* (6), of the original.

## IN UIGILIA ASCENSIONIS DOMINI.

A. Omnes gentes plaudite manibus.

ORATIO.

PRAESTA QUAESUMUS OMNIPOTENS PATER: UT NOSTRAE MENTIS intentio quo solennitatis hodiernae gloriosus auctor ingressus est semper intendat . et quo fide pergit . conuersatione perueniat: per eundem.

SECRETA.

Sacrificium domine pro filii tui supplices uenerabili nunc ascensione deferimus . praesta quaesumus ut et nos per ipsum his commerciis sacro sanctis ad caelestia consurgamus: qui tecum.

*Omnes gentes plaudite manibus iubilate deo in uoce exultacionis alleluia alleluia alleluia. Subiecit populos nobis.* epistola *Multitudinis autem cre.* Grad. *Alleluia. Omnes gentes plaudite manibus iubilate deo in uoce exultacionis.* euuan. *Sulleuatis dominus.* offert *Ascendit deus in iubilacione et dominus in uoce tube alleluia.* com *Pater cum essem cum eis ego seruabam eos quos dedisti mihi alleluia . nunc autem ad te uenio non rogo ut tollas eos de mundo ut serues eos amalo alleluia alleluia*[1].

POSTCOMMUNIO.

Tribue quaesumus domine ut per haec sacra quae |sumpsimus illuc tendat nostrae deuotionis affectus . quo tecum est nostra substantia . Iesus christus dominus noster: qui tecum uiuit.

## IN DIE.

A. UIRI GALILEI. V. Cunque intuerentur.

CONCEDE QVESVMVS OMNIPOTENS DEVS: UT QUI HODIERNA DIE UNIGEnitum tuum redemptorem nostrum ad caelos ascendisse credimus . ipsi quoque mente in caelestibus habitemus: per eundem dominum nostrum iesum christum.

SECRETA.

Suscipe domine munera quae......[2] pro filii tui gloriosa ascensione deferimus . et concede propitius . ut a praesentibus periculis liberemur . et ad uitam perueniamus aeternam . per eundem.

PRAEPHATIO.

UERE DIGNUM PER CHRISTUM . Qui post resurrectionem suam omnibus discipulis suis manifestus apparuit . et ipsis cernentibus est eleuatus in caelum: ut nos diuinitatis suae tribue‖ret esse participes. Et ideo.

INFRA.

Communicantes et diem sacratissimum celebrantes quo dominus noster unigenitus filius tuus unitam sibi nostrae fragilitatis substantiam in gloriae tuae dextera collocauit . Sed et memoriam uenerantes in primis gloriosae semper uirginis MARIAE genitricis eiusdem dei et domini nostri.

| fol. 51 *v*. ‖ fol. 52.

[1] Of the erased Preface superseded by this *officium* nothing is visible but the rubric, the initial V, and 'at,' possibly part of 'subiugarat.' See Pamelius, 'Liturgicon,' II. 569. The Preface was comprised in lines 12–19 of the original ruling (fol. 51), and the 'at' is discerned at the end of line 17.

[2] Blank erasure.

POSTCOMMUNIO.

Praesta quaesumus omnipotens et misericors Deus: ut quae uisibilibus mysteriis sumenda percepimus . inuisibili consequamur effectu: per.

## DOMINICA . I . POST ASCENSIONEM.

Ꝟ. Exaudi domine uocem.

OMNIPOTENS SEMPITERNE DEUS: fac nos tibi semper et deuotam gerere uoluntatem . et maiestati tuae sincero corde seruire: per.

SECRETA.

Sacrificia nos domine immaculata purificent . et mentibus nostris gratiae supernae dent uigorem: per.

*Exaudi*[1] *domine uocem meam qua clamaui ad te alleluia tibi dixit cor meum exquisiui uultum tuum uultum tuum domine requiram ne auertas faciem tuam ame alleluia alleluia. Ps Dominus illumi. epistola. Estote prudentes. Grad Alleluia. Dominus in syna in sancto ascendens in altum captiuam duxit captiuitatem. euvan. Cum uenerit paraclitus. Offert. Lauda anima mea dominum laudabo dominum in uita mea psallam deo meo quam diu fuero. alleluia. com. Pater cum essem cum eis*...........|...............
.................. per quem.

POSTCOMMUNIO.

Repleti domine muneribus sacris . da quaesumus ut in gratiarum semper actione maneamus: per.

| fol. 52 *v.*

## IN UIGILIA PENTECOSTEN.

LECTIO PRIMA. Temptauit DEUS Abraham.

ORATIO.

DEUS QUI IN ABRAHAE famuli tui opere . humano generi obedientiae exempla praebuisti: concede nobis et nostrae uoluntatis prauitatem frangere . et tuorum praeceptorum rectitudinem in omnibus adimplere: per.

LECTIO . II . Scripsit moyses.

TRACTUS. Attende caelum et loquar

ORATIO.

DEUS qui nobis per prophetarum ora praecepisti temporalia relinquere . atque ad aeterna festinare: da famulis tuis ut quae a te iussa cognouimus . implere caelesti inspiratione ualeamus: per.

LECTIO . III . Apprehendent.

TRACTUS. Uinea facta est.

ORATIO.

DEUS incommutabilis uirtus . lumen aeternum . ‖respice propitius ad totius aecclesiae mirabile sacramentum . et da famulis tuis ut quod deuote agimus . etiam rectitudine uitae teneamus . per.

LECTIO . IIII$^{ta}$ . Audi israel mandata uitae.

TRACTUS. Sicut ceruus desiderat.

ORATIO.

DEUS qui in sacramento festiuitatis hodiernae uniuersam aecclesiam tuam in omni gente

‖ fol. 53.

[1] Manual cross in outer margin. Nothing is visible of the erased Preface except the initial letter, the word 'spem' on its last line (fol. 52 *v.* lin. 1) and a final 'it,' this last being followed by the unerased 'per quem.' The superscribed *officium* covers nearly four lines, 52 (17—20), of erasure.

et natione sanctificas . in totam mundi latitudinem spiritus tui dona diffunde: per dominum . in unitate eiusdem spiritus sancti.
Tunc dicatur letania solenniter. In fine. Accendite . III . KYRRIEL[EISON] XPEEL[EISON] KYRR̄. Gloria in ex.

PRAESTA QUAESUMUS OMNIPOTENS DEUS: UT CLARITATIS TUAE super nos splendor effulgeat. et lux tuae lucis corda eorum qui per gratiam tuam renati sunt sancti spiritus illuminatione confirmet: per dominum . in unitate eiusdem.

SECRETA.

Munera quaesumus domine oblata sanctifica . et corda nostra sancti spiritus illustratione emunda: per . in unitate eiusdem spiritus sancti deus.

PRAEPHATIO.

| VERE PER CHRISTUM DOMINUM NOSTRUM . Qui ascendens super omnes caelos: sedensque ad dexteram tuam: promissum spiritum sanctum hodierna die in filios adoptionis effudit. Quapropter profusis gaudiis totus in orbe terrarum mundus exultat: sed et supernae uirtutes atque angelicae potestates: ymnum gloriae tuae concinunt: sine fine dicentes.

INFRA.

Communicantes et diem sacratissimum pentecostes praeuenientes . quo Spiritus sanctus in innumeris linguis apparuit . Sed et memoriam.

INFRA.

Hanc igitur oblationem seruitutis nostrae sed et cunctae familiae tuae quam tibi offerimus pro his quoque quos regenerare dignatus es ex aqua et spiritu sancto tribuens eis remissionem omnium peccatorum . Quaesumus domine ut.

POSTCOMMUNIO.

Sancti Spiritus domine corda nostra mundet infusio . et sui roris intima aspersione faecundet: per . in unitate eiusdem.

Spiritus domini repleuit orbem terrarum alleluia. Omnium est enim.

|| DEVS QVI HODIERNA DIE CORDA FIDELIVM SANCTI SPIRITUS ILLUSTRATIONE docuisti . da nobis in eodem spiritu recta sapere . et de eius semper consolatione gaudere: per dominum . in unitate eiusdem[1].

SECRETA.

Munera quaesumus domine oblata sanctifica . et corda nostra sancti spiritus illustratione emunda . per . dominum . in unitate eiusdem spiritus sancti.

PRAEPHATIO.

Qui ascendens.

Communicantes et diem sacratissimum pentecostes celebrantes.

Hanc igitur oblationem.

POSTCOMMUNIO.

Sancti spiritus domine.

FERIA . II.

Ā. Cibauit eos ex adipe.

ORATIO.

DEUS QUI APOSTOLIS TUIS SANCTUM DEDISTI SPIRITUM . concede plebi tuae piae petitionis effectum . ut quibus dedisti fidem .

| fol. 53 *v*.

|| fol. 54.

[1] In the MS. there is a horizontal stroke over the final letter of 'eiusdem.'

largiaris et pacem: qui uiuis . in unitate eiusdem.

SECRETA.

Propitius domine quaesumus haec dona sanctifica . et |hostiae spiritualis oblatione suscepta . nos met ipsos tibi perfice munus aeternum: per.

POSTCOMMUNIO.

Adesto domine quaesumus populo tuo . et quem mysteriis caelestibus imbuisti . ab hostium furore defende: per.

FERIA . III.

Ā. Accipite.

ASSIT NOBIS DOMINE QUAESUMUS UIRTUS spiritus sancti . quae et corda nostra clementer expurget . et ab omnibus tueatur aduersis: per[1].

SECRETA.

Purificet nos quaesumus domine muneris praesentis oblatio . et dignos sacra participatione efficiat: per.

POSTCOMMUNIO.

Mentes nostras quaesumus domine spiritus sanctus diuinis reparet sacramentis . quia ipse est remissio omnium peccatorum: per . in unitate eiusdem.

| fol. 54 *v*.

*FERIA . IIII.*

*Ant. Deus cum egredere.*

ORATIO.

*Mentes nostras quaesumus domine paraclitus qui a té[2] procedit illuminet . et inducat in omnem sicut tuus promisit filius ueritatem: qui tecum . eiusdem[3].*

SECRETA.

Accipe quaesumus domine munus oblatum . et dignanter operare . ut quod mysteriis ||agimus . piis effectibus celebremus: per[3].

POSTCOMMUNIO.

Sumentes domine caelestia sacramenta . quaesumus clementiam tuam: ut quod temporaliter gerimus . aeternis gaudiis consequamur: per[3].

FERIA . U.^ta

Ā. Spiritus domini repleuit orbem.

ORATIO.

*Concede quaesumus omnipotens deus: ut qui solennitatem doni spiritus sancti colimus . caelestibus desideriis accensi . fontem uitae sitiamus: dominum nostrum . eiusdem[4].*

|| fol. 55.

[1] The word 'eius' [? for 'eiusdem'] has been added by a later hand in the adjacent margin of 54 *v*. (9).

[2] All that is here printed in italics is written—54 *v*. (15—18)—on an erasure. Nothing is discernible of the first writing but the rubricated heading 'FERIA IIII.^ta' and 'Ā' on lin. 15; and, besides these, in red pigment, a large initial 'P,' at lin. 16. Accent over '*e*' of '*te*.'

The writing of the textus rescriptus in the MS. is meant to imitate that of the original transcriber.

The principal reviser has over against the antiphonarial indication 'Deus cum egredere'—54 *v*. (15)—written 'Officium. Spiritus domini.' The indication thus superseded by the principal reviser is that assigned on fol. 55 *v*. to the Wednesday ember-mass.

[3] In the outer margin opposite the beginning of the next mass—fol. 55, lin. 5—the principal reviser has written 'Missa de ieiunio officium. Deus dum egredereris.' He is pointing to the Wednesday ember-mass.

[4] The writing of this prayer—55 (6—9)—which covers an erasure, is meant to imitate that of the original transcriber. All that remains of his work is the trace of an initial M in red pigment.

SECRETA.

Hostias populi tui quaesumus domine miseratus intende. et ut tibi reddantur acceptae. conscientias nostras sancti spiritus salutaris mundet aduentus: per. In unitate eiusdem.

POSTCOMMUNIO.

Sacris caelestibus domine uitia nostra purgentur. ut muneribus tuis possimus semper aptari: per.

## FERIA. UI.ta

Ā. Repleatur os meum[1].

ORATIO.

DA AECCLESIAE TUAE MISERICORS DEUS: UT SANCTO spiritu congregata. hostili nullatenus incursione turbetur: per. eiusdem.

SECRETA.

Sacrificia domine tuis oblata conspectibus | ignis ille diuinus absumat. qui discipulorum christi tui per spiritum sanctum corda succendit: per eundem. in unitate eiusdem.

POSTCOMMUNIO.

Sumpsimus domine sacri dona mysterii. humiliter deprecantes: ut quae in tui commemorationem nos facere praecepisti. ad nostrae proficiant infirmitatis auxilium: qui cum patre[2].

## SABBATO.

Ā. Karitas dei. Domine deus salu.

ORATIO.

MENTIBUS NOSTRIS QUAESUMUS DOMINE spiritum sanctum benignus infunde. cuius et sapientia conditi sumus. et prouidentia gubernamur: per. eiusdem.

SECRETA.

Vt accepta tibi sint domine oblata nostra. praesta nobis quaesumus huius munere sacramenti purificatum tibi pectus offerre: per.

Prebeant nobis domine diuinum tua sancta feruorem. quo eorum pariter et actu delectemur et fructu. per dominum.

## IN IEIUNIO. IIII. TEMPORUM.or

## FERIA. IIII.ta

Ā. Deus dum egredereris coram.

ORATIO.

‖ OMNIPOTENS ET MISERICORS DEUS. APTA NOS tuae propitius uoluntati. ut sicut eius praetereuntes tramitem deuiamus. sic integro tenore dirigamur ad illius semper ordinem recurrentes. per.

ORATIO.

DA nobis domine mentem quae tibi sit placita. quia talibus iugiter quicquid est prosperum ministrabis: per.

SECRETA.

Solennibus ieiuniis expiatos quaesumus domine suo nos mysterio congruentes. hoc sacrum munus efficiat. quia tanto nobis salubrius aderit: quanto id deuotius sumpserimus. per dominum.

| fol. 55 *v*. ‖ fol. 56.

[1] Over the first word of this indication—55 (16)—the principal reviser has interlineated the words 'Spiritus domini.' The indication thus superseded is that assigned on fol. 56 to the Friday ember-mass.

[2] The principal reviser has in the opposite margin—fol. 55 *v*., lin. 8—written 'De ieiunio. officium Repleatur &c.'

POSTCOMMUNIO.

Quos ieiunia uotiua castigant . tua nos domine sacramenta uiuificent . ut terrenis affectibus mitigatis . facilius caelestia capiamus . per.

FERIA . UI.

Ā. Repleatur.

ORATIO.

UT NOBIS DOMINE TERRENARUM frugum tribuas ubertatem . fac mentes nostras caelesti fertilitate faecundas : per.

|SECRETA.

OMNIPOTENS sempiterne deus . qui non sacrificiorum ambitione placaris . sed studium piae deuotionis intendis . da familiae tuae . spiritum rectum et habere cor mundum . ut fides eorum haec dona tibi conciliet . et humilitas oblata commendet : per.

POSTCOMMUNIO.

Annue quaesumus omnipotens deus . ut sacramentorum tuorum gesta recolentes . et temporali securitate releuemur . et erudiamur legalibus institutis : per.

SABBATO.

Ā. Karitas dei diffusa est in cordibus uestris.

ORATIO.

PRAESTA DOMINE QUAESUMUS FAMULIS TUIS: TALESQUE nos concede fieri tuae gratiae largitate . ut bona tua fiducialiter imploremus . et sine difficultate sumamus . per.

ORATIO.

DA nobis quaesumus domine regnum tuum iustitiamque semper quaerere . ut quibus indigere nos prospicis . clementer facias abundare : per.

ORATIO.

DEUS qui misericordia tua praeuenis[1] non petentes: da nobis ||affectum maiestatem tuam iugiter deprecandi . ut pietate perpetua supplicibus potiora diffundas . per.

ORATIO.

DEUS qui nos de praesentibus adiumentis uetuisti esse sollicitos : tribue quaesumus . ut pie sectando quae tua sunt . uniuersa nobis salutaria condonentur : per.

ORATIO.

DEUS qui non despicis corde contritos . et afflictis misereris . populum tuum ieiunii deuotione ad te clamantem propitiatus exaudi . ut quos humiliauit aduersitas . attollat reparationis tuae prosperitas : per.

ORATIO.

DEUS qui tribus pueris mitigasti flammas ignium . concede propitius : ut nos famulos tuos non exurat flamma uitiorum : per.

SECRETA.

Ut accepta tibi sint domine nostra ieiunia . praesta nobis quaesumus huius munere sacramenti . purificatum tibi pectus offerre : per[2].

POSTCOMMUNIO.

Prebeant nobis domine diuinum tua sancta feruorem . quo eo-

| fol. 56 v. ‖ fol. 57.

[1] Accent in MS.—56 v. (20)—over first syllable of 'praeuenis.'

[2] In the margin opposite this prayer--57 (16)—the principal reviser has written 'Domine deus noster. Require in Feria v^a ante ramos palmarum.' See MS. fol. 32 v., lin. 3.

rum pariter et actu delectemur et fructu . per[1].

## ‖DOMINICA . I . POST OCTAVAM PENTECOSTEN.

A. Domine in tua misericordia Ps. Usquequo.

ORATIO.

DEVS IN TE SPERANTIVM FORTITVDO: ADESTO PROPITIUS INUOCATIOnibus nostris: et quia sine te nichil potest mortalis infirmitas . praesta auxilium gratiae tuae: ut in exequendis mandatis tuis et uoluntate tibi et actione placeamus: per.

SECRETA.

Hostias domine tibi dicatas benignus assume . et ad perpetuum nobis tribue prouenire subsidium: per.

*Dominica . I . post octauas pen*[*tecostes*].

*Domine*[2] *in tua misericordia speraui exultauit cor meum in salutari tuo cantabo domino qui bona tribuit michi. Ps. Vsquequo domine . o . me. Grad. Ego dixi domine miserere mei sana animam meam quia peccaui tibi. Vers. Beatus qui intelligit super egenum et pauperem in die mala liberauit eum dominus. Alleluia. Vers Verba mea auribus percipe domine intellige clamorem meum. Offert. Intende uoci oracionis mee rex meus et deus meus quoniam ad te orabo domine. Com. Narrabo omnia mirabilia tua letabor et exultabo in te psallam nomini tuo altissime.*

| fol. 57 *v*.

POSTCOMMUNIO.

Tantis domine repleti muneribus: praesta quaesumus ut et salutaria dona capiamus . et a tua nunquam laude cessemus: per dominum.

## DOMINICA . II.

A. Factus est dominus protector.

ORATIO.

‖SANCTI NOMINIS TUI DOMINE TIMOREM PARITER et amorem fac nos habere perpetuum: quia nunquam tua gubernatione destituis . quos in soliditate tuae dilectionis instituis: per dominum.

SECRETA.

Oblatio nos domine tuo nomini dicanda purificet . et de die in diem ad caelestis uitae transferat actionem: per.

*Dominica secunda Officium.*

*Factus est dominus protector meus et eduxit me in latitudinem . saluum me fecit quoniam uoluit me. Ps. Diligam te domine. Grad. Ad dominum cum tribularer clamaui et exaudiuit me. Vers. Domine libera animam meam a labiis iniquis et alingua dolosa. Alleluia. Domine deus meus in te speraui saluum me fac ex omnibus persequentibus me et libera me. Offert. Domine conuertere et eripe animam meam saluum me fac propter misericordiam tuam. Com. Cantabo domino qui bona tribuit michi et psallam nomini domini altissimi*[3].

‖ fol. 58.

[1] Opposite this prayer—57 (19)—the principal reviser has written 'Sumptum quaesumus domine uenerabile sacramentum et praesentis uitae subsidiis nos teneat et eterne. Per.'

[2] This *officium* takes the place of five lines, 57 *v*. (11—16), of erased writing. Traces of initial V still visible. Manual cross in adjacent margin. First word written 'DNe.'

[3] The erased Preface, with its rubric, filled eleven lines, 58 (8—19). Besides traces of the rubric and initial, nothing is visible but the letters 'salu' at the distance of a line from the initial. Manual cross in outer margin.

POSTCOMMUNIO.

Sumptis muneribus domine quaesumus . ut cum | frequentatione mysterii . crescat nostrae salutis effectus . per.

## DOMINICA . III.

℟. Respice in me.

ORATIO.

DEPRECATIONEM NOSTRAM QUAESUMUS DOMINE benignus exaudi: et quibus supplicandi praestas affectum . tribue defensionis auxilium : per dominum nostrum.

SECRETA.

Munera domine oblata sanctifica . ut tui nobis unigeniti corpus et sanguis fiant . per eun.

*Dominica tercia officium*[1].

***Respice in me et miserere mei domine quoniam vnicus et pauper sum ego. Vide humilitatem meam et laborem meum et dimitte omnia peccata mea deus meus.*** *Ps* ***Ad te domine leu.*** *Grad* ***Iacta cogitatum tuum in domino et ipse te enutriet.*** *Vers.* ***Dum clamarem ad dominum exaudiuit uocem meam ab hiis qui apropinquant michi.*** ***Alleluia*** ***Deus iudex iustus fortis et paciens numquid irasetur per singulos dies.*** *Offert.* ***Sperent in te omnes qui nouerunt nomen tuum domine quoniam non derelinquis querentes te psallite domino qui habitat in syon quoniam non est oblitus oraciones pauperum.*** *com* ***Ego clamaui quoniam exaudisti me deus inclina aurem tuam et exaudi uerba mea.***

| fol. 58 *v*.

POSTCOMMUNIO.

Haec nos communio domine purget a crimine . et caelestis remedii faciat esse consortes : per.

## DOMINICA . IIII.

℟. Dominus illuminatio.

ORATIO[2].

|| PROTECTOR IN TE SPERANTIUM DEUS . SINE quo nichil . est ualidum . nichil sanctum . multiplica super nos misericordiam tuam: ut te rectore . te duce . sic transeamus per bona temporalia . ut non amittamus aeterna : per.

SECRETA.

Respice domine munera supplicantis aecclesiae . et saluti credentium perpetua sanctificatione sumenda concede : per.

*Dominica . IIII^a . officium*[3].

***Dominus illuminacio mea et salus mea quem timebo . dominus defensor uite mee a quo trepidabo . qui tribulant me inimici mei infirmati sunt et ceciderunt.*** *Ps* ***Si consistant.*** *Grad.* ***Propicius esto domine peccatis nostris nequando dicant gentes ubi est deus eorum.*** *Vers.* ***Adiuua nos deus salutaris noster et propter honorem nominis tui domine libera nos. Alleluia. Diligam te domine virtus mea dominus firmamentum meum et refugium meum.*** *Offert.* ***Illumina oculos meos nequando obdormiam in morte nequando dicat inimicus meus preualui ad versus eum.*** *Comm.*

|| fol. 59.

[1] Initial visible. Manual cross in outer margin. The *officium* replaces nine lines, 58 *v*. (9—17), of first writing.
[2] Minor rubric supplied by present editor.
[3] The following *officium* replaces eight lines, 59 (8—15), of erased work. Manual cross. Traces of initial.

*Dominus firmamentum meum et refugium meum et liberator meus deus meus adiutor meus.*

POSTCOMMUNIO.

Sancta tua nos domine sumpta uiuificent . et misericordiae sempiternae praeparent expiatos : per dominum nostrum iesum christum.

## DOMINICA . U.[ta]

℟. Exaudi domine uocem meam.

ORATIO.

| DA NOBIS DOMINE QUAESUMUS : UT ET MUNDI CURSUS pacifice nobis tuo ordine dirigatur . et aecclesia tua tranquilla deuotione laetetur : per dominum nostrum iesum.

SECRETA.

Oblationibus quaesumus domine placare susceptis . et ad te nostras etiam rebelles compelle propitius uoluntates . per[1].

*post comm*

*Mysteria nos domine sumpta uiuificent et suo munere tueantur . per dominum.*

*Dominica . V[a] . officium.*

*Exaudi domine uocem meam qua clamaui ad te adiutor meus esto ne derelinquas me neque despicias me deus salutaris meus.* Ps. *Dominus illuminacio.* Grad. *Protector noster aspice deus et respice super seruos tuos.* Vers. *Domine deus uirtum exaudi preces seruorum tuorum. Alleluia Domine in uirtute tua letabitur rex et super salutare tuum exultabit uehementer.* offert. *Benedicam dominum qui michi tribuit intellectum prouidebam deum in conspectu meo semper quoniam adextris est michi ne commouear.* Comm. *Vnam pecii a domino* Hanc *requiram ut inhabitem in domo domini omnibus diebus uite mee.*

| fol. 59 *v.*

## DOMINICA . UI[ta][2].

℟. Dominus fortitudo plebis suae[2].

ORATIO[2].

DEUS QUI DILIGENTIBUS TE BONA INUISIbilia praeparasti : infunde cordibus nostris tui amoris affectum . ut te in omnibus et super omnia diligentes . promissiones tuas quae omne desiderium superant consequamur : per dominum nostrum.

SECRETA.

‖ Propitiare domine supplicationibus nostris .. et has oblationes famulorum tuorum benignus assume . ut quod singuli obtulerunt ad honorem nominis tui . cunctis proficiat ad salutem : per.

*Dominica . UI[a] . officium*[3].

*Dominus fortitudo plebis sue et protector salutarium christi sui est saluum fac populum tuum domine et benedic hereditati tue et rege eos usque in seculum.* Ps. *Ad te*

‖ fol. 60.

[1] For the accommodation of this Sunday's *officium*, the Postcommunion has been completely erased, and not the Preface only. So too have the title, the first minor rubric, and, presumably, the antiphonarial indication of the next Mass. To-day's Postcommunion has been by the second writer shifted to a place immediately before the *officium*. Seven lines, 59 *v.* (8—15), erased, besides minor rubric on lin. 7. Manual cross in outer margin of lin. 8.

[2] Supplied by present editor.

[3] Traces visible of erased rubric and initial. Manual cross in margin. The *officium* covers nine lines, 60 (5—14), of erasure.

***domine clamabo.*** *Grad.* ***Conuertere domine aliquantulum et deprecare super seruos tuos.*** *Vers.* ***Domine refugium factus es nobis a generacione et progenie. Alleluia.*** *Vers* ***Magnus dominus et laudabilis ualde in ciuitate dei nostri in monnte sancto eius.*** *offert.* ***Perfice gressus meos in semitis tuis ut non moueantur uestigia mea inclina aurem tuam et exaudi uerba mea . mirifica misericordias tuas qui saluos facis sperantes in te.*** *com* ***Circuibo et immolabo in tabernaculo eius hostiam iubilacionis cantabo et psalmum dicam domino.***

*POSTCOMMUNIO*[1].

Quos caelesti domine dono satiasti : praesta quaesumus ut a nostris mundemur occultis . et ab hostium liberemur insidiis : per.

DOMINICA . UII.ma

Ā. Omnes gentes plaudite manibus.

ORATIO[2].

|DEUS UIRTUTUM CUIUS EST TOTUM QUOD est optimum . insere[3] pectoribus nostris amorem tui nominis . et praesta in nobis religionis augmentum . ut quae sunt bona nutrias . ac pietatis studio quae sunt nutrita custodias . per.

SECRETA.

Propitiare domine supplicationibus nostris . et has oblationes populi tui benignus assume . et ut nullius sit irritum uotum et nullius uacua postulatio . praesta ut quod fideliter petimus . efficaciter consequamur : per dominum nostrum[4].

*Dominica septima officium.*

***Omnes gentes plaudite manibus iubilate deo in uoce exultacionis.*** *Ps* ***Subiecit.*** *Gradale.* ***Venite filii audite me timorem domini docebo vos.*** *Vers.* ***Accedite ad eum et illuminamini et facies uestre non confundentur. Alleluia. Eripe me de inimicis meis deus meus et ab in‖surgentibus in me libera me.*** *Offert.* ***Sicut in holocaustum arietum et taurorum et sicut in milibus agnorum pinguium sic fiat sacrificium nostrum in conspectu tuo hodie ut placeat tibi quia non est confusio confidentibus in te domine.*** *com.* ***Inclina aurem tuam accelera ut eruas nos.***

*POSTCOMMUNIO*[5].

Repleti domine muneribus tuis . tribue quaesumus . ut eorum et mundemur effectu . et muniamur auxilio . per.

DOMINICA . UIII.

Ā. Suscepimus deus.

DEUS CUIUS PROUIDENTIA IN SUI DISPOSITIone non fallitur . te supplices exoramus . ut noxia cuncta summoueas . et omnia nobis profutura concedas : per.

SECRETA.

DEUS qui legalium differentiam hostiarum unius sacrificii perfectione sanxisti . accipe sacrificium

| fol. 60 *v.* ‖ fol. 61.

[1] Minor rubric carried off in erasure, but replaced by rubricator of *officium.*
[2] Supplied by present editor.
[3] Accent in MS.—60 *v.* (2)—over first syllable of 'insere.'
[4] Here follow traces of an erased minor rubric, and, at the beginning of the next line, of an initial 'V.' Manual cross in adjacent margin. Thirteen lines, 60 *v.* (13)—61 (5), obliterated in erasure.
[5] Carried off in erasure, but restored by rubricator of *officium.*

a deuotis tibi famulis . et pari benedictione sicut munera abel[1] sanctifica . ut quod singuli obtulerunt ad maiestatis tuae honorem . cunctis proficiat ad salutem : per dominum.

*Dominica . VIII . officium*[2].

*Suscepimus deus misericordiam tuam in medio templi tui secundum nomen tuum deus ita et laus tua in fines terre iusticia plena est dextera tua. Ps. Magnus dominus. |Grad. Esto mihi in deum protectorem et in locum refugii ut saluum facias. Vers. Deus in te speraui domine non confundar in eternum. Alleluia Te decet ymnus deus in syon et tibi reddetur uotum in ierusalem. Replebimur in bonis domus tue sanctum est templum tuum mirabile in equitate. offert. Populum humilem saluum facies domine et oculos superborum humiliabis quoniam quis deus preter te domine. Comm Gustate et uidete quoniam suauis est dominus beatus uir qui sperat in eo.*

POSTCOMMUNIO.

Tua nos domine medicinalis operatio . et a nostris peruersitatibus clementer expediat . et ad ea quae sunt recta perducat : per.

## DOMINICA . IX.

℟. Ecce deus adiuuat me et dominus.

LARGIRE NOBIS QUAESUMUS DOMINE SEMPER SPIRITUM cogitandi quae recta sunt propitius et agendi . ut qui sine te esse non possumus . secundum te uiuere ualeamus : per dominum.

| fol. 61 *v.*

SECRETA.

Suscipe munera quaesumus domine quae tibi de tua largitate deferimus . ut haec sacro sancta mysteria gratiae tuae operante uirtute . praesentis uitae conuersatione nos sanctificent . et ad gaudia sempiterna perducant : per.

*Dominica nona . officium*[3].

*Ecce deus adiuuat me et dominus susceptor est anime mee . auerte mala inimicis meis in ueritate tua disperge illos protector meus domine. Ps. Deus in nomine tuo. Grad. Domine dominus noster quam ad mirabile est ‖nomen tuum in uniuersa terra. Vers Quoniam eleuata est magnificencia tua super celos. Alleluia. In te domine speraui non confundar in eternum in tua iusticia libera me et eripe me inclina ad me aurem tuam accelera ut eripias me. Offert. Iusticie domini recte letificantes et dulciora super mel et fauum nam et seruus tuus custodit ea. Comm. Primum querite regnum dei et omnia adicientur uobis dicit dominus.*

POSTCOMMUNIO.

Sit nobis domine reparatio mentis et corporis caeleste mysterium . ut cuius exequimur actionem . sentiamus effectum : per.

## DOMINICA . X.

℟. Dum clamarem ad dominum.

PATEANT AURES MISERICORDIAE TUAE domine precibus supplicantum : et ut petentibus desiderata concedas . fac eos quae tibi sunt placita postulare . per.

‖ fol. 62.

[1] Accent on second syllable of 'abel.'

[2] Manual cross. Six lines, 61 (19)—61 *v.* (5), of erasure. Traces of initial U.

[3] Seven lines of erasure beginning near the end of 61 *v.* (19) and ending at a corresponding point of 62 (5). Besides traces of the initial, nothing survives but 'pe-' at the end of 62 (4). Manual cross in outer margin of 61 *v.* (19).

SECRETA.

Concede nobis haec quaesumus domine frequentare mysteria. quia quotiens huius hostiae commemoratio celebratur. opus nostrae redemptionis exercetur. per.

*Dominica . X^a . officium*[1].

*Dvm clamarem ad dominum exaudiuit uocem meam ab hiis qui apropinquant michi et humiliauit eos qui est ante secula et manet in eternum . iacta cogitatum tuum in domino et ipse te enutriet. Ps Exaudi deus or et ne despexeris. Grad. Custodi me domine* |*ut pupillam oculi sub umbra alarum tuarum protege me. Vers De uultu tuo iudicium meum prodeat oculi tui uideant equitatem. Alleluia. Attendite popule meus legem meam. Offert. Ad te domine leuaui animam meam deus meus in te confido non erubescam . neque irideant me inimici mei etenim uniuersi qui te expectant non confundentur. com. Acceptabis sacrificium iusticie oblaciones et holocausta super altare tuum domine.*

POSTCOMMUNIO.

Tui nobis domine communio sacramenti . et purificationem conferat . et tribuat unitatem : per dominum nostrum.

## DOMINICA . XI.

℟. Deus in loco sancto suo deus qui in.

ORATIO.

DEUS QUI OMNIPOTENTIAM TUAM PARCENDO maxime et miserando manifestas : multiplica super nos gratiam tuam . ut ad tua promissa currentes . caelestium bonorum facias esse consortes . per.

SECRETA.

Tibi domine sacrificia dicanda reddantur . quae sic ad honorem nominis tui deferenda tribuisti . ut eadem[2] remedia fieri nostra praestares . per dominum nostrum.

*Dominica . XI^a . officium*[3].

*Deus in loco sancto suo deus qui habitare facit unanimes in domo ipse dabit uirtutem et fortitudinem plebi sue. Ps Exurgat deus. Grad. In deo sperauit cor meum et adiutus sum et refloruit caro mea et ex uoluntate mea confitebor illi. Vers Ad te domine clamaui deus meus ne sileas ne discedas a me. Alleluia. Exultate deo adiutori nostro iubilate deo iacob sumite* ||*psalmum iocundum cum cythara. offert. Exaltabo te domine quoniam suscepisti me nec delectasti inimicos super me domine clamaui ad te et sanasti me. com. Honora dominum de tua substancia et de primitus frugum tuarum ut impleantur horrea tua saturitate et uino torcularia redundabunt.*

POSTCOMMUNIO.

QUAESUMUS domine deus noster : ut quos diuinis non desinis reparare sacramentis . tuis non destituas benignus auxiliis : per.

| fol. 62 *v*. || fol. 63.

[1] The erasure which made way for the following *officium* extended over eight lines, 62 (18)—62 *v*. (5). Initial, as usual, and manual cross.

[2] The first syllable of this word 'eadem'—62 *v*. (17)—is marked with an accent in the MS.

[3] Besides the rubric of the Preface, five lines of text, 62 *v*. (19)—63 (3), have been erased. The initial has left its mark; but the manual cross seems to have disappeared in the erasure.

## DOMINICA . XII.

℟. Deus in adiutorium meum.

ORATIO.

OMNIPOTENS SEMPITERNE DEUS QUI ABUNDANTia pietatis tuae et merita supplicum excedis . et uota : effunde super nos misericordiam tuam . ut dimittas quae conscientia metuit . et adicias quod oratio non praesumit : per.

SECRETA.

Respice domine quaesumus nostram propitius seruitutem . ut quod offerimus tibi sit munus *acceptum sit nost*rae[1] fragilitati subsidium . per.

*Dominica . XII^a . officium.*

***Deus in adiutorium meum intende domine ad adiuuandum me festina confundantur et reuereantur inimici mei qui querunt animam meam.*** *Ps* ***Auertantur.*** *Grad.* ***Benedicam dominum in omni tempore semper laus eius in ore meo*** *Vers.* ***In domino laudabitur anima mea audiant mansueti et letentur. Alleluia. Domine deus salutis mee in die clamaui et nocte coram te.*** *Offert.* ***Precatus est moyses in conspectu domini dei sui et dixit quare domine irasceris in populo tuo parce ire animi tui memento abraham . et ysaac et iacob quibus iurasti dare terram fluentem lac et mel et placatus factus est dominus de malignitate quam dixit facere populo suo.*** *com.* ***De fructu operum tuorum domine saciabitur terra ut educas panem de terra et uinum letificet cor hominis ut exhilaret faciem in oleo et panis cor hominis confirmet***

| POSTCOMMUNIO.

Sentiamus domine quaesumus tui perceptione sacramenti subsidium mentis et corporis . ut in utroque saluati . caelestis remedii plenitudine gloriemur : per dominum.

## DOMINICA . XIII.

℟. Respice domine in testamentum tuum.

ORATIO.

OMNIPOTENS ET MISERICORS DEUS . DE CUIUS munere uenit ut tibi a fidelibus tuis digne et laudabiliter seruiatur : tribue quaesumus nobis . ut ad promissiones tuas sine offensione curramus . per dominum.

SECRETA.

Hostias quaesumus domine intende propitius . quas sacris altaribus exhibemus . ut nobis indulgentiam largiendo . tuo nomini dent honorem . per.

*Dominica . XIII^a . officium*[2].

***Respce domine in testamentum tuum et animas pauperum tuorum ne derelinquas in finem . exurge domine et iudica causam tuam et ne obliuiscaris uoces querencium te.*** *Ps* ***Vt quid deus.*** *Grad.* ***Respice domine in testamentum tuum et animas pauperum tuorum ne obliuiscaris in finem.*** *Vers.* ***Exurge domine et iudica causam tuam memor esto obprobrii seruorum tuorum. Alleluia. Domine refugium factus es nobis a generacione et progenie.*** *offert.* ***In te domine speraui dixi tu***

| fol. 63 *v*.

[1] The text here italicized, having been deleted in the erasure of the Preface, has been restored in ink of the same colour as that employed for the *officium*. The script was evidently meant to resemble the context, and would seem to be the handiwork of the writer of the *officium*. This covers an erasure of four lines, 63 (17—20).

[2] The erased Preface, with its rubric, filled 8½ lines, 63 *v*. (14)—64 (2). Traces of initial; manual cross in adjacent margin.

*es deus meus ||in manibus tuis tempera mea.* com. *Panem de celo dedisti nobis domine habentem omne delectamentum et omnem saporem suauitatis.*

POSTCOMMUNIO.

Viuificet nos quaesumus domine huius participatio sancta mysterii . et pariter nobis expiationem tribuat et munimen ; per.

## DOMINICA . XIIII.

A. Protector noster aspice deus.

ORATIO.

OMNIPOTENS SEMPITERNE DEUS . DA NOBIS fidei spei . et caritatis augmentum . et ut mereamur assequi quod promittis. fac nos amare quod praecipis : per.

SECRETA.

Propitiare domine populo tuo . propitiare muneribus . ut hac oblatione placatus . et indulgentiam nobis tribuas . et postulata concedas . per[1].

Dominica . XIIII[a][2] . officium.

*Protector noster aspice deus et respice in faciem christi tui quia melior est dies una in atriis tuis super milia.* Ps *Quam dilecta taber.* Grad. *Bonum est confiteri domino et psallere nomini tuo altissime.* Vers. *Ad annunciandum mane misericordiam tuam et ueritatem tuam per noctem.* Alleluia. *Venite exultemus domino iubilemus deo salutari nostro preocupemus faciem eius in confessione et in psalmis iubilemus ei.* Offert. *Immittit angelus domini in circuitu timencium eum |et eripiet eos gustate et uidete quoniam suauis est dominus.* commun. *Panis quem ego dedero caro mea est pro seculi uita.*

|| fol. 64.

POSTCOMMUNIO.

Sumptis domine caelestibus sacramentis . ad redemptionis aeternae quaesumus proficiamus augmentum . per.

## DOMINICA . XV.

A. Inclina domine aurem.

ORATIO.

CUSTODI DOMINE QUAESUMUS AECCLESIAM TUAM propitiatione perpetua . et quia sine te labitur humana mortalitas . tuis semper auxiliis et abstrahatur a noxiis . et ad salutaria dirigatur : per.

SECRETA.

Concede nobis domine quaesumus ut haec salutaris hostia . et nostrorum fiat purgatio delictorum . et tuae propitiatio pietatis . per.

Dominica . XV[a] . officium[3].

*Inclina domine aurem tuam ad me et exaudi me saluum fac seruum tuum deus meus sperantem in te miserere michi domine quoniam ad te clamaui tota die.* Ps *Cus-*

| fol. 64 v.

[1] The erased Preface of this Mass filled nine lines, 64 (15)—64 v. (3); nothing remains of it but 'e' and 'm' at the end of the eighth and ninth lines respectively. Manual cross opposite the first line.

[2] It would seem as if this title, 'Dc . xiiii . offm.' had been written in before the palimpsest text on the same line. The black 'res'—the first syllable of respice—seems to overlie the rubricated 'D' of the title.

[3] The erased Preface filled seven lines, 64 v. (15)—65 (1). Nothing survives of it but 'at' and 's' at the end, respectively, of the second and fourth lines. Traces of initial, and in adjacent margin manual cross.

*todi animam meam quoniam sanctus sum. Grad Bonum est confidere in domino quam confidere in homine. Vers Bonum est sperare in domino quam sperare in principibus. Alleluia. Quoniam deus magnus dominus et rex magnus super omnem terram. offert. Expectans expectaui dominum et respexit me et exaudiuit deprecacionem meam . et immisit in os meum canticum nouum ymnum deo nostro. Com. Qui manducat ||carnem meam et bibit meum sanguinem in me manet et ego in eo dicit dominus.*

POSTCOMMUNIO.

Purificent semper et muniant tua sacramenta nos deus . et ad perpetuae ducant saluationis effectum : per dominum.

## DOMINICA . XVI.

A. Miserere mihi domine quoniam ad te.

ORATIO.

ÆCCLESIAM TUAM DOMINE MISERATIO continuata mundet et muniat . et quia sine te non potest salua consistere . tuo semper munere gubernetur : per.

SECRETA.

Tua nos domine sacramenta custodiant . et contra diabolicos tueantur semper incursus : per.

PRAEPHATIO.

*Dominica . XVI^a . officium*[1].

*Miserere michi domine quoniam ad te clamaui tota die quia tu domine suauis ac mitis es et copiosus in misericordia omnibus inuocantibus te. Ps Inclina domine aurem tuam. Grad. Timebunt gentes nomen tuum et omnes reges terre gloriam tuam. Vers Quoniam edificauit dominus syon et uidebitur in maiestate sua. Alleluia Vers. Confitemini domino et inuocate nomen eius annunciate inter gentes opera eius. offert. Domine in auxilium meum respice confundantur et reuereantur qui querunt animam meam ut auferant eam. com. Domine memorabor iusticie tue solius deus docuisti me a iuuentute mea et usque in senectam et senium deus ne derelinquas me.*

POSTCOMMUNIO.

Mentes nostras et corpora possideat |domine quaesumus doni caelestis operatio . ut non noster sensus in nobis . sed iugiter eius praeueniat effectus : per.

## DOMINICA . XVII.

A. Iustus es domine et rectum.

ABSOLUE QUAESUMUS DOMINE TUORUM DELICTA populorum . ut a peccatorum nostrorum nexibus quae pro nostra fragilitate contraximus . tua benignitate liberemur : per.

SECRETA.

Pro nostrae seruitutis augmento sacrificium domine laudis offerimus . ut quod immeritis contulisti . propitius exequaris : per dominum nostrum[2].

|| fol. 65.

| fol. 65 *v*.

[1] The erased Preface filled nearly seven lines, 65 (13—19). Nothing survives but 'ss' near the end of the sixth line. Initial, as usual, and manual cross.

[2] Here, 65 *v*. (11), follow traces of erased rubric; the Preface filled seven lines. Initial, as usual, and manual cross.

*Dominica . XVII[a] . officium.*

*Iustus es domine et rectum iudicium tuum fac cum seruo tuo secundum misericordiam tuam. Ps Beati immaculati. Grad Beata gens cuius est dominus deus eorum populus quem elegit in hereditatem sibi Vers Verbo domini celi firmati sunt et spiritu oris eius omnis uirtus eorum. Alleluia Vers Paratum cor meum deus paratum cor meum cantabo et psalmum dicam in gloria mea. offert Oraui deum meum ego daniel dicens exaudi domine preces serui tui illumina faciem tuam super sanctuarium tuum et propicius intende populum istum super quem inuocatum est nomen tuum deus. com Vouete et reddite domino deo nostro omnes qui in circuitu eius affertis munera terribili et ei qui aufert spiritum principum . terribili apud omnes reges terre.*

POSTCOMMUNIO.

QUAESUMUS omnipotens deus : ut quos diuina tribuis participatione gaudere . huma‖nis non sinas subiacere periculis : per.

## IN IEIUNIO . IIII[or] . TEMPORUM.

### FERIA . IIII[ta].

A. Exultate deo adiutori.

MISERICORDIAE TUAE REMEDIIS QUAESUMUS DOMINE fragilitas nostra subsistat : ut quae sua conditione atteritur . tua clementia reparetur : per dominum.

ALIA . ORATIO.

Praesta quaesumus domine familiae supplicanti : ut dum a cibis corporalibus se abstinet . a uitiis mente ieiunet : per.

‖ fol. 66.

SECRETA.

Haec hostia quaesumus domine emundet nostra delicta . et sacrificium celebrandum . subditorum tibi corpora mentesque sanctificet : per.

POSTCOMMUNIO.

Sumentes domine dona caelestia suppliciter deprecamur . ut quae sedula seruitute donante te gerimus dignis sensibus tuo munere capiamus : per.

### FERIA . UI[ta].

A. Letetur cor quaerentium.

ORATIO.

PRAESTA QUAESUMUS OMNIPOTENS DEUS : UT OBSERUATIONES sacras annua deuotione recolentes . et corpore tibi placeamus et mente : per.

| SECRETA.

Accepta tibi sint domine nostri dona ieiunii . quae et expiando nos tua gratia dignos efficiant . et ad sempiterna promissa perducant . per.

POSTCOMMUNIO.

QUAESUMUS omnipotens deus : ut de perceptis muneribus gratias exhibentes . beneficia potiora sumamus : per dominum nostrum.

### SABBATO.

A. Uenite adoremus deum et procidamus.

OMNIPOTENS SEMPITERNE DEUS . QUI PER continentiam salutarem et corporibus mederis et mentibus : maiestatem tuam supplices exoramus . ut pia ieiunantium supplicatione placatus . et praesentia nobis subsidia praebeas . et futura : per dominum nostrum.

| fol. 66 *v*.

ORATIO.

DA NOBIS quaesumus omnipotens deus : ut ieiunando tua gratia satiemur . et abstinendo cunctis efficiamur hostibus fortiores : per.

ORATIO.

Tuere quaesumus domine familiam tuam : ut salutis aeternae remedia quae te ‖inspirante requirimus . te largiente consequamur : per.

ORATIO.

Praesta quaesumus domine sic nos ab epulis abstinere carnalibus . ut a uitiis irruentibus pariter ieiunemus : per.

ORATIO.

Ut nobis domine tribuis solenne tibi deferre ieiunium . sic nobis quaesumus indulgentiae tuae praesta subsidium : per.

ORATIO.

DEUS qui tribus pueris mitigasti flammas ignium . concede propitius : ut nos famulos tuos non exurat flamma uitiorum : per.

SECRETA.

Concede quaesumus omnipotens deus : ut oculis tuae maiestatis munus oblatum . et gratiam nobis piae deuotionis obtineat . effectum beatae perennitatis adquirat : per.

POSTCOMMUNIO.

Perficiant in nobis domine quaesumus tua sacramenta quod continent . ut quae nunc specie gerimus . rerum ueritate capiamus : per dominum.

DOMINICA . XVIII.

Ā. Da pacem domine sustinentibus te ut prophetae tui.

ORATIO.

|OMNIPOTENS SEMPITERNE DEUS MISERICORDIAM tuam ostende supplicibus . ut qui de meritorum qualitate diffidimus . non iudicium tuum sed indulgentiam sentiamus . per.

SECRETA.

Huius te domine muneris oblatione placemus . et perpetuae uitae participes huius operatione reddamur . per[1].

[*Erasure of* 3½ *lines.*]

per quem.

POSTCOMMUNIO.

Caelestis mensae quaesumus domine sacro sancta libatio . corda nostra purget semper et pascat : per.

DOMINICA . XIX.

Ā. Salus populi.

TUA NOS DOMINE QUAESUMUS GRATIA SEMPER ET praeueniat et sequatur . ac bonis operibus iugiter praestet esse intentos : per.

SECRETA.

Munda nos quaesumus domine sacrificii praesentis effectu[2]. et perfice miseratus in nobis . ut eius mereamur esse consortes . per.

*Dominica . XIX . officium*[3]. . .

***Salus populi ego sum dicit dominus de quacunque tribulacione clamauerint ad me exaudiam eos et ero***

‖ fol. 67.   | fol. 67 *v.*

[1] The Preface—67 *v.* (8—10)—has been erased; but, besides the rubric, on 67 *v.* (7), and initial, the following portions of it—in three lines—may be traced, 'PER christum qui uicit diabolum et mundum hominemque paradyso restituit ......... ae .........s credentibus patefecit.' Manual cross opposite beginning of first line.

[2] By a reviser's correction from 'effectum.'

[3] The erased Preface filled six lines, 67 *v.* (20)—68 (5). Nothing is visible of it, but the initial, and the surviving 'per quem.' Manual cross in outer margin of 67 *v.* (20).

*illorum dominus in perpetuum. Ps Attendite popule Grad Dirigatur oracio mea ||sicut incensum in conspectu tuo domine. Vers Eleuacio manuum mearum sacrificium uespertinum. Alleluia. Vers Qui timent dominum sperent in eum adiutor et protector eorum est. Offert. Si ambulauero in medio tribulacionis uiuificabis me domine et super iram inimicorum meorum extendens manum tuam et saluum me fecit dextera tua. com Tu mandasti mandata tua custodiri nimis utinam dirigantur uie mee ad custodiendas iustificaciones tuas.*

POSTCOMMUNIO.

Purifica domine quaesumus mentes nostras benignus et renoua caelestibus sacramentis . ut consequenter et corporum praesens pariter et futurum capiamus auxilium : per.

### DOMINICA . XX.

Ā. Omnia quae fecisti.

DA QUAESUMUS DOMINE POPULO TUO DIABOLICA uitare contagia . et te solum deum pura mente sectari : per.

SECRETA.

Maiestatem tuam domine suppliciter deprecamur . ut haec sancta quae gerimus . et a praeteritis nos malis exuant et futuris : per.

*Dominica . XX[a] . officium*[1].

*Omnia que fecisti nobis domine in uero iudicio fecisti quia peccauimus tibi et mandatis tuis non obediuimus . set da gloriam nomini tuo et fac nobiscum secundum multitudinem misericordie tue. Ps Magnus dominus et ℣. Grad. Oculi omnium in te sperant domine et tu das illis escam in tempore oportuno. Vers. Aperis tu manum tuam et imples omne animal benediccione. Alleluia. Laudate dominum omnes gentes et collaudate eum omnes populi offert Super flumina babylonis illic sedimus et fleuimus dum recordaremur syon. com. Memento uerbi tui seruo tuo domine in quo michi spem dedisti haec me consolata est in humilitate mea.*

|POSTCOMMUNIO.

Sanctificationibus tuis omnipotens deus et uitia nostra curentur . et remedia nobis aeterna proueniant : per dominum nostrum.

### DOMINICA . XXI.

Ā. In uoluntate tua domine.

DIRIGAT CORDA NOSTRA DOMINE QUAESUMUS TUAE miserationis operatio . quia tibi sine te placere non possumus : per.

SECRETA.

DEUS qui nos per huius sacrificii ueneranda commercia unius summaeque diuinitatis participes efficis . praesta quaesumus ut sicut tuam cognoscimus ueritatem . sic eam dignis mentibus et moribus assequamur . per[2].

|| fol. 68.   | fol. 68 *v.*

[1] Here, as in a previous instance, the rubric of the *officium* seems to have been written before its text.

The cancelled Preface filled nearly five lines, 68 (17)—68 *v.* (1). Nothing is visible of it but the initial and, on the first line of fol. 68 *v.*, a line not invaded by the *officium*, 'ma...... perducas . per christum.' No manual cross remains.

[2] The cancelled Preface of this Mass filled twenty lines, 68 *v.* (14)—69 (13), all but a small fraction of a line. Hence the introduction from the Lectionary. Manual cross and traces of initial.

*Dominica . XXI . officium.*

***IN uoluntate tua domine uniuersa sunt posita et non est qui possit resistere uoluntati tue tu enim fecisti omnia celum et terram et uniuersa que celi ambitu continentur dominus uniuersorum tu es*** *Ps* ***Beati immaculati.*** *Grad* ***Domine refugium factus es nobis a generacione et progenie. Priusquam montes fierent aut formaretur terra et orbis a seculo et in seculum tu es deus.*** *Alleluia.* ***Dextera dei fecit uirtutem dextera domini exaltauit me.*** *Offert* ***Vir erat in terra nomine iob simplex et rectus ac timens deum quem sathan peciit ut temptaret et data est ei potestas a domino in facultate et in carne eius perdiditque omnem substanciam ipsius et filios carnem quoque eius graui ulcere uulnerauit.*** *com.* ***In salutari tuo anima mea et in uerbum tuum speraui . quando facies de persequentibus me iudicium iniqui persecuti sunt me adiuua me domine deus meus.***

‖ *Ad ephesios.*

***F*RATRES: Confortamini in domino: et in potencia uirtutis eius. Induite uos armaturam dei: ut possitis stare aduersus insidias diaboli. Quoniam non est nobis colluctacio aduersus carnem et sanguinem: sed aduersus principes et potestates: aduersus mundi rectores tenebrarum harum . contra spiritualia nequicie in celestibus. Propterea accipite armaturam dei: ut possitis resistere in die malo . et in omnibus perfecti stare. State ergo succincti lumbos uestros in ueritate: in duti loricam iusticie . et calciati pedes in preparacione euaungelii pacis. In omnibus sumentes scutum fidei: in quo possitis omnia tela ne quissimi ignea extinguere. Et galeam salutis assumite: et gladium spiritus: quod est uerbum dei.***

‖ fol. 69.

POSTCOMMUNIO.

Gratias referimus tibi domine[1] sacro munere uegetati . tuam misericordiam deprecantes . ut dignos nos eius participatione perficias : per.

DOMINICA . XXII.

Ā. Si iniquitates obser.

OMNIPOTENS ET MISERICORS DEUS UNIUERSA nobis aduersantia propitiatus exclude . ut mente et corpore pariter expediti . |quae tua sunt liberis mentibus exequamur . per.

SECRETA.

Haec munera quaesumus domine quae oculis tuae maiestatis offerimus . salutaria nobis esse concede : per dominum.

*Dominica . XXII . officium.*

***Si iniquitates obseruaueris domine domine quis sustinebit[2] quia apud te propiciacio est deus noster.*** *Ps.* ***De profundis cla.*** *Grad.* ***Ecce quam bonum et quam iocundum habitare fratres in unum.*** *Vers* ***Sicut unguentum in capite quod descendit in barbam barbam aaron.*** *Vers.* ***Mandauid dominus benediccionem et uitam usque in seculum.***

| fol. 69 *v*.

[1] The erasing knife having carried off portions of 'tibi domine,' the defect has been made good in ink of the colour employed for the neighbouring *officium*.

[2] Here again we have evidence that the antiphonarial *capitula* were inserted before the *officia* themselves; for the word '*sustinebit*' impinging on the rubricated xxii., the final '*t*' has been crowded out of the line and lodged over its proper neighbour, the letter *i*. The rubric was on 69 *v*. (4). The Preface filled the next six lines. Manual cross and traces of initial.

*Alleluia. Qui confidunt in domino sicut mons syon non commouebitur in eternum qui . habitat in ierusalem.* Offert. *Recordare mei domine, omnipotentatui dominans da sermonem rectum in os meum ut placeant verba mea in conspectu principum.* com *Dico vobis gaudium est angelis dei super vno pectatore penitentiam agente*..........................................per quem.

POSTCOMMUNIO.

Tua nos domine medicinalis operatio et a nostris peruersitatibus clementer expediat . et tuis faciat semper inherere mandatis : per.

DOMINICA . XX . III[1].

Ā[2].

LARGIRE QUAESUMUS DOMINE FIDELIBUS TUIS INdulgentiam placatus et pacem . ut pariter ab omnibus mundentur offensis . et secura tibi mente deseruiant : per.

SECRETA.

Caelestem nobis praebeant haec mysteria quaesumus domine medicinam . et uitia nostri cordis *expurgent : per dominum*[3].

‖ Dominica . XXIIa . officium[4].

*Dicit dominus ego cogito cogitaciones pacis et non afflictionis inuocabitis me et ego exaudiam uos et reducam captiuitatem uestram de cunctis locis.* Ps *Benedixisti domine.* Grad. *Liberasti nos domine ex affligentibus nos et eos qui nos oderunt confudisti. In deo laudabimur tota die et in nomine tuo confitebimur in secula. Alleluia. De profundis clamaui ad te domine domine exaudi uocem meam.* Offert. *De profundis clamaui ad te domine domine exaudi oracionem meam.* com. *Amen dico vobis quicquid orantes petitis credite quia accipietis et fiet vobis.*

‖ fol. 70.

POSTCOMMUNIO.

Ut sacris domine reddamur digni muneribus . fac nos quaesumus tuis obaedire mandatis : per.

DOMINICA XXIIII[5]

Ā[6].

FAMILIAM TUAM QUAESUMUS DOMINE CONTINUA PIETATE custodi . ut a cunctis aduersitatibus te protegente sit libera . et in bonis actibus tuo nomini sit deuota : per.

SECRETA.

Suscipe domine propitius hostias . quibus et te placari uoluisti . et nobis salutem potenti pietate restitui : per[7].

Dominica . XXIIIa . officium.

*Sperent in te domine qui nouerunt nomen tuum quoniam non derelinquis querentes te psallite domino qui habitat in syon.* Ps *Confitebor tibi domine in toto corde.* Grad. *Iustus es domine et rectum iudicium tuum . fac cum seruo tuo secundum*

[1] By clerical error, as it would seem, for '. XXIII .'
[2] There is no antiphonarial indication in the MS., although room has been left for one.
[3] The three italicised words, removed by erasure from the first line of fol. 70, have been lodged by, I think, the writer of the intruded *officium* below the twentieth line of fol. 69 *v.*
[4] The title of this *officium* is on fol. 70, but above the original lin. 1. The rubric of the erased Preface was at the end of lin. 1, and traces of it remain, while the Preface filled the next five lines. Cross and initial as usual.
[5] By clerical error, as it would seem, for '. XXIIII .'
[6] Although there is room for an antiphonarial indication, none has been supplied.
[7] Five erased lines, 70 (16)—70 *v.* (1), make way for the following *officium.* Neither cross nor initial survives.

*magnam misericordiam tuam.* Vers. *Gressus meos dirige domine secundum eloquium tuum ut non dominetur michi omnis in iusticia. Alleluia.* Vers *Qui sanat contritos corde et alligat contriciones eorum.* offert *Domine deus meus in te speraui saluum me fac ex omnibus persequentibus me et eripe me.* com. *Custodi me domine ut pupillam oculi sub umbra alarum tuarum protege me.*

|POSTCOMMUNIO.

Immortalitatis alimoniam consecuti quaesumus domine . ut quod ore percepimus . mente sectemur : per.

## DOMINICA . XV[1].

Dicit dominus ego cogito[2].

EXCITA DOMINE QUAESUMUS TUORUM FIDELIUM uoluntates . ut diuini operis fructum propensius exequentes . pietatis tuae remedia maiora percipiant : per.

SECRETA.

Propitius esto domine supplicationibus nostris . et populi tui oblationibus precibusque susceptis omnium nostrorum corda ad te conuerte . ut a terrenis cupiditatibus liberi . ad caelestia desideria transeamus . per[3].

*Dicit dominus ego cogito cogitaciones pacis et non afflliccioninuocabitis me et ego exaudiam uos et reducam captiuitatem nostram de cunctis locis.* Ps *Benedixisti domine* epistola *Imitatores mei.* Grad *Liberasti nos domine ex affligentibus nos et eos qui nos oderunt confudisti. In deo laudabitur tota die et in nomine confitebimur in secula. alleluia. De profundis clamaui ad te domine domine exaudi uocem meam.* evvan *Abeuntes pharisei.* offert *De profundis clamaui ad te dominc domine exaudi uocem meam.* com. *Amen dico vobis quicquid orantes petitis credite quia accipietis et fecit uobis.*

‖POSTCOMMUNIO.

Concede nobis domine quaesumus : ut sacramentum quod sumpsimus . quicquid in nostra mente uitiosum est : ipsius medicationis dono curetur : per dominum nostrum.

## DOMINICA ANTE ADUENTUM DOMINI.

Ā. Benedicta sit.

EXCITA DOMINE POTENTIAM TUAM ET UENI : et quod aecclesiae tuae promisisti . usque in finem saeculi clementer operare : qui uiuis.

SECRETA.

Sacrificium tibi domine celebrandum placatus intende . quod et nos a uitiis nostrae conditionis emundet . et tuo nomini reddat acceptos : per.

PRAEPHATIO.

VERE[4] PER CHRISTUM. Cuius petimus primi aduentus mysterium ita nos facias dignis laudibus et officiis celebrare . praesentemque

| fol. 70 v., lin. 2. ‖ fol. 71.

[1] The ordinal in the MS. is . XV . not . XXV .
[2] This indication is not preceded in the MS. by a rubricated Ā.
[3] The erased rubric was on lin. 14. The remainder of the text on the page was erased. Cross and initial, as usual.
[4] Manual cross in margin.

uitam inculpabilem ducere . ut secundum ualeamus interriti expectare. Per quem maiestatem.

POSTCOMMUNIO.

Animae nostrae diuino munere satiatae quaesumus omnipotens deus hoc potiantur desiderio. |et a tuo spiritu inflammentur . ut ante conspectum uenientis christi filii tui uelut clara luminaria fulgeamus : per eundem.

## IN FEST[O] SANCTI SILUESTRI PAPAE.

Sacerdotes tui domine induant iustitiam[1].

DA QUAESUMUS OMNIPOTENS DEUS . UT BEATI SILUESTRI CONFESSORIS TUI atque pontificis ueneranda solennitas . et deuotionem nobis augeat . et salutem : per.

SECRETA.

Sancti tui nos domine quaesumus ubique laetificent . ut dum eorum merita recolimus . patrocinia sentiamus : per dominum.

*Sacerdotes*[2] *tui domine induant iusticiam et sancti tui exultent. propter dauid seruum tuum non auertas faciem christi tui.* Ps *Memento domine* epistola. *Doctrinis uariis.* Grad *Inueni dauid seruum meum in oleo sancto unxi eum manus enim mea auxiliabitur ei et brachium meum confortabit eum.* Vers *Nichil proficiet inimicus in eo et filius iniquitatis non nocebit eum. alleluia Posuisti dne super capud eius coronam de lapide precioso.* ewan *Nichil apertum.* ‖offert *Gloria et honore.* com *Semel iuraui in sancto meo semen eius in eternum manebit . et sedes eius sicut sol in conspectu meo et sicut luna perfecta ineternum et testis in celo fidelis.*

POSTCOMMUNIO.

Praesta quaesumus omnipotens deus : ut de perceptis muneribus gratias exhibentes. intercedente beato SILUESTRO confessore tuo atque pontifice . beneficia potiora sumamus : per.

## SANCTAE GENOUEFAE UIRGINIS[3].

ORATIO.

BEATAE GENOUEFAE NATALICIA UENERANda domine quaesumus aecclesia tua deuota suscipiat. ut fiat magnae glorificationis amore deuotior . et tantae fidei proficiat exemplo : per dominum.

SECRETA.

Offerimus domine preces et munera in honorem sanctae GENOUEFAE gaudentes . praesta quaesumus ut et conuenienter haec agere . et remedium sempiternum ualeamus adquirere : per.

| fol. 71 *v*. ‖ fol. 72.

[1] This antiphonarial indication is not in the MS. preceded by the usual Ā; the place of this being, in all probability, occupied by the large initial D.

[2] Besides the rubric and initial letter of the cancelled Preface nothing can be discerned but the final 'per christum.' The now erased rubric was at the end of 71 *v*. (12), and the destroying knife passed onward thence to the end of 72 (4). Cross and initial, as usual. Traces of rubric.

[3] In the outer margin, a line, crossed at its upper part by a horizontal stroke, runs down the whole length of so much of this Mass as stands on fol. 72.

POSTCOMMUNIO.

Adiuuent nos quaesumus domine et haec mysteria sancta quae sumpsimus . et beatae GENOUEFAE |intercessio ueneranda : per.

## IN FEST[O] SANCTI ADRIANI ABBATIS[1].

ORATIO.

[*Erasure of nearly six lines.*]

SECRETA.

[*Erasure of 17½ lines.*]

## ‖DE SANCTO HILARIO EPISCOPO.

ORATIO.

ADESTO DOMINE SUPPLICATIONIBUS NOSTRIS : et intercessione beati HILARII confessoris tui atque pontificis cuius depositionem celebramus . perpetuam nobis misericordiam benignus impende : per.

SECRETA.

Sancti HILARII precibus tibi domine quaesumus grata reddatur oblatio . pro cuius est depositione immolanda . per.

POSTCOMMUNIO.

Sumpsimus domine pignus redemptionis aeternae . sit nobis quaesumus interueniente beato HILARIO uitae praesentis auxilium pariter et futurae : per.

## SANCTI FELICIS CONFESSORIS.

CONCEDE QUAESUMUS OMNIPOTENS DEUS : ut ad meliorem uitam sancti confessoris |tui FELICIS exempla nos prouocent . quatinus cuius solennia agimus . etiam actus imitemur : per.

| fol. 72 *v*. ‖ fol. 73, lin. 6. | fol. 73 *v*.

[1] The text of the cancelled Mass in honour of St Adrian began on the third line of fol. 72 *v.* and occupied 5½ lines of the next page.

The upper margin of fol. 72 *v.* contains the pencilled memorandum, 'Intercessio nos q̅s̅ . et cetera . Missa.'

All the text of the Mass as originally written has been erased; but the rubric 'ORATIO' remains on line 2, and 'SECRETA' on line 8.

The text of the Preface occupied the last seven lines of fol. 72 *v.* and the first line of fol. 73. Opposite this constituent there is in the outer margin of 72 *v.* a perpendicular pencilled line crossed by a transverse stroke, now partially erased. The perpendicular line almost coincides with the lower part of a similar line which seems at one time to have stretched from top to bottom of the margin; but as to this particular we cannot speak positively, because of an erasure beginning opposite the third line of the ruling and extending to the thirteenth. This erasure obliterates a memorandum, written in ink, of eighteen lines.

A manual cross has been placed opposite the title of the Mass, and also the word 'nichil.'

On the next page there is a manual cross surrounded by a roughly drawn circle in the upper right hand corner; and in the margin of the first seven lines a line crossed by a horizontal stroke, and at their intersection by another sloping upwards from left to right.

The discernible fragments of the erased text are as follows :—

Of the Oratio 'ORATIO (3) C..BUS....(4) gloriae........(5).......eramus ma (6) nipulos iustitiae...sidus (or sidiis) au (7)...(8)....'

Of the Secreta 'SECRETA (9) Glor...hostiam sanctam . uiuam (10)...q.........(11)..s........ae nostrae (12) conf...peragat irrepraehen (12) s . bilem : per dominum nostrum.'

Of the Preface 'PRAEPHATIO (14) VERE..per quem pater angelicus (15) ADRIANUS caelestis aulae du (*or* au)..soci(16)atur (?): dignitatisque diademate co(17)ronatur quo...in caelestis agni (18) com.....ate exultat et si (19).. ...iscat (?)..(20) eidem agno commendet eidemque (or eademque) (fol. 73, lin. 1) ast......per quem.'

Of the Postcommunion '(2) Quod....sa tua domine [POSTCOMMUNIO] (3)...(4)...nos (5)..et ..ubique...(6) g..m..per.'

SECRETA.

Hostias tibi domine beati FELICIS confessoris tui dicatas meritis benignus assume . et ad perpetuum nobis tribue prouenire subsidium : per dominum.

PRAEPHATIO.

[+ *Blank erasure of seven lines.*][1]

POSTCOMMUNIO.

QUAESUMUS domine deus noster salutaribus repleti mysteriis . ut cuius solennia celebramus . eius orationibus adiuuemur : per dominum.

## SANCTI MAURI ABBATIS.

DEUS QUI HODIERNAM diem beati MAURI confessoris tui atque abbatis sacro transitu consecra||sti : concede nobis propitius inoffensis per eius instituta gressibus pergere . ut eiusdem in regione uiuentium mereamur gaudiis admisceri : per.

SECRETA.

Oblatis domine ob honorem beati MAURI confessoris tui placare muneribus . et ipsius interuentu famulis tuis cunctorum tribue indulgentiam peccatorum . per.

VERE

[+ *Four lines erased.*][2]

ideo.

POSTCOMMUNIO.

Supplices te rogamus omnipotens deus : ut interueniente beato MAURO confessore tuo atque abbate . et tua in nobis dona multiplices . et tempora nostra disponas : per.

## SANCTI MARCELLI PAPAE.

ORATIO.

PRECES POPULI TUI QUAESUMUS DOMINE CLEMENTER exaudi . ut beati MARCELLI martyris tui atque pontificis meritis adiuuemur . |cuius passione laetamur : per.

SECRETA.

Suscipe quaesumus domine munera dignanter oblata . et beati MARCELLI suffragantibus meritis . ad nostrae salutis remedium prouenire concede : per.

PRAEPHATIO.

VERE[3] AETERNE : qui glorificaris in tuorum confessione sanctorum . et non solum excellentioribus praemiis martyrum tuorum merita gloriosa prosequeris . sed etiam sacra mysteria competentibus seruitiis exequentes : gaudium domini sui tribuis benignus intrare : per christum.

POSTCOMMUNIO.

Satiasti domine familiam tuam muneribus sacris : eius quaesumus semper interuentione nos refoue . cuius solennia celebramus : per.

## SANCTAE PRISCAE UIRGINIS ET MARTYRIS.

ORATIO.

DA QUAESUMUS OMNIPOTENS DEUS : UT QUI beatae PRISCAE martyris tuae solennia colimus . et annua solennitate laetemur . et

|| fol. 74.

| fol. 74 *v*.

[1] Here and in other like cases the small printed cross [+] means that there is a manual cross in the lateral margin opposite the beginning of the erased Preface.

[2] At the beginning of the second and third lines, respectively, 'confessoris' and 'tem' are discernible.

[3] Manual cross in adjacent margin.

tantae fidei proficiamus exemplo : per.

SECRETA.

Hostia quaesumus domine quam sanctae PRISCAE natali‖cia recensentes offerimus . et uincula nostrae prauitatis absoluat . et tuae nobis misericordiae dona conciliet : per.

POSTCOMMUNIO

Quaesumus[1] domine salutaribus repleti mysteriis ut cuius solennia celebramus . eius orationibus adiuuemur : per.

## SANCTORUM MARTYRUM FABIANI ET SEBASTIANI.

Ā. Intret in conspectu tuo.

INFIRMITATEM NOSTRAM RESPICE OMNIPOTENS DEUS . et quia pondus propriae actionis grauat . beatorum martyrum tuorum FABIANI et SEBASTIANI intercessio gloriosa nos protegat : per.

SECRETA.

Accepta......sit[2] in conspectu tuo domine nostrae deuotionis oblatio . et eorum nobis fiat supplicatione salutaris . pro quorum solennitate defertur : per.

*Intret[3] in conspectu tuo gemmitus compeditorum redde uicinis nostris septuplum in sinu eorum uindica sanguinem sanctorum tuorum qui effusus est.* *Ps* *Deus uenerunt.* *epistola* *Sancti per fidem.* *Grad* *Gloriosus deus. alleluia. Iusti epulentur.* *euuan.* *Descendens . d. i.* *offert* *Letamini in domino.* *com* *Multitudo languencium et qui uexabantur a spiritibus immundis ueniebant ad eum quia uirtus de illo exibat et sanabantur omnes* |studiis dat profectum : et infirmis apud te praestat auxilium : per christum.

POSTCOMMUNIO.

Sacro munere satiati supplices te domine deprecamur . ut quod debitae seruitutis officio caelebramus . intercedentibus beatis martyribus tuis FABIANO et SEBASTIANO saluationis tuae sentiamus augmentum : per.

## SANCTAE AGNETIS UIRGINIS ET MARTYRIS.

Ā. Me expectauerunt.

OMNIPOTENS SEMPITERNE DEUS qui infirma mundi eligis ut fortia quaeque confundas . concede propitius : ut qui beatae AGNETIS martyris tuae solennia colimus . eius apud te patrocinia sentiamus : per.

SECRETA.

Hostias domine quas tibi offerimus propitius suscipe . et intercedente beata AGNETE martyre tua . uincula peccatorum nostrorum absolue : per.

*Me[4] expectauerunt peccatores ut perderent me testimonia tua domine in tellexi omnis consuma‖cionis uidi finem latum mandatum tuum nimis. Beati imma.* *epistola* *Domine deus meus.* *Grad.* *Diffusa est.* *in communi* *Alleluia. Veni electa* *in lxx.* *Tract* *Qui seminant.*

‖ fol. 75. | fol. 75 *v*. ‖ fol. 76.

[1] The compendium of 'Quaesumus' is here written without the usual mark of contraction.
[2] Between 'Accepta' and 'sit' there are in the MS. traces of an erased 'tibi.'
[3] Manual cross in margin. So much of the Preface as was written on 75 *v*. remains unerased.
[4] Ten lines, 75 *v*. (18)—76 (8), erased. Manual cross. Traces of rubric and final 'per quem.'

*euuan.* ***Simile est reg. c. thesauro.*** *in communi . offert.* ***Offerentur re*** *com.* ***Quinque prudentes uirgines acceperunt oleum in uasis suis cum lampadibus media autem nocte clamor factus est ecce sponsus uenit ex ite obuiam christo domino.***

POSTCOMMUNIO.

Refecti cibo potuque caelesti deus noster . te supplices exoramus : ut in cuius haec commemoratione percepimus . eius muniamur et precibus : per.

## DE SANCTO UINCENTIO MARTYRE.

A. Letabitur iustus in domino.

ADESTO DOMINE SUPPLICATIONIBUS NOSTRIS : ut qui ex iniquitate nostra reos nos esse cognoscimus . beati UINCENTII martyris tui intercessione liberemur : per.

SECRETA.

Muneribus nostris quaesumus domine precibusque susceptis . et caelestibus nos munda mysteriis et clementer[1] exaudi . per.

PRAEPHATIO.

| ***Letabitur***[2] ***iustus in domino et sperabit in eo et laudabuntur omnes recti corde.*** *Ps* ***Exaudi deus oracionem meam cum deprecor atimore.*** *epistola.* ***Beatus uir qui in sapiencia*** *Grad* ***Posuisti domine super capud eius coronam de lapide precioso.*** *Vers* ***Desiderium anime eius tribuisti ei et uoluntate labiorum eius non fraudasti eum. Alleluia.*** *Vers* ***Letabitur iustus in domino et sperabit in eo et laudabuntur omnes recti corde .*** *in lxx. Tract* ***Beatus uir qui timet dominum in mandatis eius cupit nimis.*** *Vers* ***Potens in terra erit semen eius generacio rectorum benedicetur.*** *Vers* ***Gloria et diuicie in domo eius et iusticia eius manet in seculum seculi.*** *euuan* ***Nisi granum frumenti. .*** *offert* ***Gloria et honore coronasti eum et constituisti eum super opera manuum tuarum domine.*** *com* ***Qui uult uenire post me*** ................................ quem.

POSTCOMMUNIO.

Quaesumus omnipotens deus . ut qui caelestia alimenta percepimus . intercedente beato UINCENTIO martyre tuo . per haec contra aduersa omnia muniamur : per.

## IN CONUERSIONE SANCTI PAULI APOSTOLI.

ORATIO.

DEUS QUI UNIUERSUM MUNDUM BEATI PAULI apostoli praedicatione docuisti : da nobis quaesumus ut qui eius hodierna die conuersionem colimus . per eius ad te exempla gradiamur : per.

|| Apostoli tui PAULI precibus domine plebis tuae dona sanctifica . ut quae tibi tuo grata sunt instituto . gratiora fiant eius patrocinio supplicantis : per dominum.

| fol. 76 *v*. || fol. 77.

[1] A catch mark between 'et' and 'clementer' points to the following, by a somewhat later hand, in the lower margin, 'per intercessionem beati uincentii martiris tui.' The hand-writing of this note is of frequent occurrence in the sequel.

[2] Of the text of the Preface—76 *v*. (1—10)—nothing remains discernible, besides the initial, but 'AETERNE . p,' on the fourth line 't,' on the eighth 'qui et,' and, on the tenth, 'qu...exemplar monstrauit: per.' The next word 'quem,' relegated to lin. 11, has not been erased. The manual cross remains.

PRAEPHATIO.

*Scio*[1] *cui credidi et certus sum quia potens est depositum meum seruare in illum diem.* Ps *Dereliquo reposita est michi corona iusticie.* epistola *Saulus ad huc spirans.* Grad. *Domine preuenisti* Vers *Vitam peciit.* *Alleluia Magnus sanctus paulus uas eleccionis vere digne est glorificandus qui et meruit thronum duo decimum possidere .* in lxx. Tract. *Tu es uas eleccionis sancte paule apostole uere digne es glorificandus.* Vers *Predicator ueritatis et doctor gencium in fide et ueritate.* Vers *Per te omnes gentes cognouerunt graciam dei.* Vers *Intercede pro nobis ad deum qui te elegit.* evvan *Dixit symon petrus.* offert *In omnem terram exiuit sonus eorum et in fines orbis terre uerba eorum.* com *Amen dico uobis quod uos qui relinquistis omnia et secuti estis me centuplum accipietis et uitam eternam possidebitis.*

POSTCOMMUNIO.

Satiati salutaris tui mysterio quaesumus domine ut pro nobis eius non desit oratio . |cuius donasti patrocinio gubernari : per.

## SANCTI PRAEIECTI MARTYRIS[2].

ORATIO.

BEATI MARTYRIS TUI PREIECTI NOS quaesumus domine interuentio gloriosa commendet . ut quod nostris actibus non meremur. eius precibus consequamur . per.

SECRETA.

Suscipe quaesumus domine orationem nostram cum oblationibus hostiarum . superimpositis . et martyris tui PRAEIECTI deprecatione pietati tuae fac benignus acceptam . et illam quae in eo flagrauit fortis dilectio . in nobis aspira benignus . per.

POSTCOMMUNIO.

Uotiua domine pro beati martyris tui PRAEIECTI passione dona percepimus . quaesumus ut eius precibus et praesentis uitae nobis pariter et aeternae tribuas conferre subsidium : per.

## OCT[AUA] SANCTAE AGNETIS UIRGINIS[3].

Ā. Vultum tuum.

DEUS QUI NOS ANNUA BEATAE AGNETIS MARtyris tuae solennitate laetificas : da ut quam ueneramur officio . etiam piae conuer‖sationis semper sequamur exemplo : per.

SECRETA.

Super has quaesumus domine hostias benedictio tua copiosa descendat . quae et sanctificationem nobis clementer operetur[4] . et de beatae AGNETIS martyris tuae solennitate laetificet : per.

POSTCOMMUNIO.

Sumpsimus domine caelebritatis annuae uotiua sacramenta . praesta quaesumus : ut et temporalis nobis uitae remedia praebeant et aeternae : per.

| fol. 77 *v*. ‖ fol. 78.

[1] Nothing of the Preface—77 (5—18)—remains but traces of initial, 'que' at the end of line 17, and, finally, 'do torem . per christum.' Marginal cross.
[2] A small latin cross is pencilled in the outer margin opposite this title.
[3] A line, crossed in its upper part on 77 *v*., is drawn down the outer margin of this Mass, on 77 *v*., and again on 78, where a slanting stroke crosses it at its lowest point.
[4] Written in the MS. 'operetur clementer,' with transposition strokes before either word.

## IN PURIFICATIONE SANCTAE MARIAE UIRGINIS[1].

℟. Suscepimus deus.

OMNIPOTENS[2] SEMPITERNE DEUS[2] MAIESTATEM TUAM SUPPLICES EXORAMUS : ut sicut unigenitus filius tuus hodierna die cum nostrae carnis substantia in templo est praesentatus . ita nos facias purificatis tibi mentibus praesentari : per eun.

SECRETA.

Exaudi domine preces nostras . et ut digna sint munera quae oculis tuae maiestatis offerimus . subsidium nobis tuae pietatis impende : per.

PRAEPHATIO.

|UERE AETERNE : quia per incarnati uerbi mysterium : noua mentis nostrae oculis lux tuae claritatis infulsit . Ut dum uisibiliter deum cognoscimus : per hunc in inuisibilium amorem rapiamur . Et ideo.

POSTCOMMUNIO

QUAESUMUS domine deus noster : ut sacro sancta mysteria quae pro reparationis nostrae munimine contulisti . intercedente beata semper uirgine MARIA . et presens nobis remedium facias esse et futurum : per.

## DE SANCTO LAURENTIO PONTIFICE.

DEUS[3] QUI BEATUM LAURENTIUM ARCHIpresulem populo tuo predicatorem salutis aeternae misisti : tribue quaesumus . ut qui eius hodie solennia celebramus . ipsius meritis et precibus a peccatorum nostrorum nexibus absolui mereamur : per.

SECRETA.

Munera quae tuae deferimus maiestati quaesumus domine gratanter assume . et intercessione sancti LAURENTII archi ||episcopi tribue nos salutari redemptione gaudere . per.

*Statuit[4] ei dominus testamentum pacis et principem fecit eum ut sit illi sacerdocii dignitas in eternum. Ps Misericordias domini in eternum. epistola Ecce sacerdos magnus. Grad Domine preuenisti eum in benediccionibus posuisti in capite eius coronam de lapide precioso. Alleluia. Iustus germinabit Tract Ecce uir prudens quere in festum sancti gregori. ewan Vos estis sal terre . in communi offert. Posuisti domine super capud eius coronam delapide precioso. com Beatus seruus.*

POSTCOMMUNIO.

Haec nos domine communio salutaris ab omni quaesumus aduersitate custodiat . et beato

| fol. 78 *v*.    || fol. 79.

[1] A pencilled 'nichil' stands in the outer margin opposite this title.

[2] The compendia of 'OMNIPOTENS' and 'DEUS' lack the horizontal stroke. The adjacent words are written 'SEPITERNE' and 'MAIESTATE.'

[3] The initial D, at the beginning of 78 *v*. (12), with its enclosed S, and again the high spreading compendium of 'Uere dignum' at 79 (2) are highly elaborated, the first in purple and green, the second in purple and red. Nevertheless, on 78 *v*. and again on 79, the Mass is marked for suppression, on 78 *v*. by a double perpendicular line horizontally crossed midway, on 79 by a single line; and opposite the title there is a pencilled memorandum, 'Exaudi domine &c.' Independently, as it would seem, of this, a manual cross has been marked in the margin adjacent to the opening of the Preface. Of this constituent, which filled nearly eleven lines, 79 (2—12), nothing survives but traces of 'serui' and 'Su' on 79 (9) and 79 (10). See above, MS. fol. 72 *v*.

[4] Traces of rubric and initial.

archipresule LAURENTIO intercedente . ad gaudia aeterna perducat : per.

## SANCTAE AGATHAE UIRGINIS.[1]

℟. Gaudeamus omnes.

DEUS QUI INTER CAETERA POTENTIAE TUAE MIracula . etiam in sexu fragili uictoriam martyrii contulisti . concede propitius : |ut cuius natalicia colimus . per eius ad te exempla gradiamur : per.

SECRETA.

Suscipe domine munera quae in beatae AGATHAE martyris tuae solennitate deferimus . cuius nos confidimus patrocinio liberari : per.

*G* Audeamus*[2] · *omnes in domino diem festum celebrantes sub honore agathe martiris de cuius p et cetera.* Ps *Eructauit.* epistola *Confitebor* in communi. Grad *Adiuuabit eam deus uultu suo deus in medio eius non commouebitur.* Vers *Fluminis impetus letificat ciuitatem dei sanctificauit tabernaculum suum altissimus. Alleluia.* Vers *Ueni electa* Tract *Qui seminant in lacrimis in gaudio metent.* Vers *Euntes ibant et flebant mittentes semina sua.* Vers *Venientes autem uenient cum exultacione portantes manipulos suos* evvan. *Simile est regnum ce.* offert. *Offerentur regi uirgines proxime eius offerentur tibi in leticia et exultacione adducentur in templum regi domino.* com *Qui me dignatus est ab omni plaga curare et mamillam meam meo pectori restituere ipsum in uoco deum uiuum.*

POSTCOMMUNIO.

Auxilientur nobis domine sumpta mysteria . et intercedente beata AGATHA martyre tua . sempiterna protectione confirment : per dominum[3].

## SANCTAE SCOLASTICAE UIRGINIS.

ORATIO.

DEUS QUI BEATAE SCOLASTICAE uirginis tuae animam ‖ad ostendendam innocentiae uiam in columbae specie caelum penetrare fecisti : concede nobis ipsius meritis

| fol. 79 *v*.

‖ fol. 80.

[1] A reference mark placed before the title of this Mass directs us to the following in the outer margin. It is in sixteen short lines and extends from the ninth to the eighteenth lines of the ruling of the page. The handwriting is that of the addition on fol. 76, and the ink is of the same colour.—

Omnipotens sempiterne deus qui nos beati blasii martiris tui atque pontificis festiuitate letificas: concede propicius . ut qui de eius commemoratione gaudemus ipsius continuo presidio muniamur . per.

SECRETA.

Offerimus domine preces et munera in honorem sancti blasii martiris tui atque pontificis gaudentes . praesta quaesumus . ut et conuenienter hec agere . et remedium sempiternum ualeamus adquirere . per.

POSTCOMMUNIO.

Adiuuent nos quaesumus domine et hec misteria sancta quae sumpsimus et beati blasii martiris tui atque pontificis intercessio ueneranda . Per.

[2] The cancelled Preface with its rubric filled nearly nine lines, 79 *v*. (6—14). Nothing discernible but initial and rubric. Manual cross in margin.

[3] Opposite lines 15—17 the outer margin has, in 4½ lines,—

Beate agathe martiris tue domine precibus confidentes . quaesumus clementiam tuam : ut per ea quae sumpsimus . eterna remedia capiamus . Per.

The handwriting is that of the marginal additions on fol. 76 and fol. 79.

innocenter uiuere . ut ad eadem[1] mereamur gaudia peruenire : per.

SECRETA.

Suscipe quaesumus domine ob honorem sacrae uirginis tuae SCOLASTICAE munus oblatum . et quod nostris assequi meritis non ualemus . eius suffragantibus meritis largire propitius : per :

POSTCOMMUNIO.

Quos caelesti domine refectione satiasti : beatae quaesumus SCOLASTIcae uirginis tuae meritis . a cunctis exime[2] propitiatus aduersis : per dominum nostrum.

## DE SANCTO UALENTINO MARTYRE.

A. In uirtute tua domine.

PRAESTA QUAESUMUS OMNIPOTENS DEUS : UT QUI BEATI UALENTINI martyris tui natalicia colimus . a cunctis malis imminentibus eius intercessione liberemur : per.

SECRETA.

Oblatis quaesumus domine placare muneribus . et intercedente beato UALENTINO |martyre tuo . a cunctis nos defende periculis: per dominum nostrum.

POSTCOMMUNIO.

Sit nobis domine intercedente beato UALENTINO martyre tuo reparatio mentis et corporis caeleste mysterium . ut cuius exequimur actionem . sentiamus effectum : per.

| fol. 80 *v*.

## SANCTAE IULIANAE UIRGINIS[3].

ORATIO.

OMNIPOTENS SEMPITERNE DEUS . QUI INFIRMA mundi eligis ut fortia quaeque confundas : da nobis in festiuitate beatae martyris tuae IULIANAE congrua deuotione gaudere . ut et potentiam tuam in eius passione laudemus . et prouisum nobis percipiamus auxilium : per.

SECRETA.

IN sanctae martyris tuae IULIANAE passione praetiosa te domine mirabilem praedicantes munera uotiua deferimus . praesta quaesumus ut sicut eius tibi grata sunt merita . sic nostrae seruitutis accepta reddantur officia : per.

POSTCOMMUNIO.

Libantes domine mensae tuae beata my||steria . quaesumus ut sanctae IULIANAE martyris tuae interuentionibus : et praesentem nobis misericordiam conferas et sempiternam : per.

## CATHEDRA SANCTI PETRI APOSTOLI.

Statuit[4].

ORATIO.

DEUS QUI BEATO PETRO APOSTOLO TUO collatis clauibus regni caelestis animas ligandi atque soluendi pontificium tradidisti : concede ut intercessionis

|| fol. 81.

[1] Accent in MS. over first syllable of 'eadem.'
[2] Accent in MS. over first syllable of 'exime.'
[3] A line, crossed horizontally by another near its upper end, extends in the outer margin of 80 *v*. from the beginning of this Mass to the foot of the page, and is continued on 81 to the end of the Mass, where a slanting stroke crosses it at its lowest point.
[4] Guided by the colour of the ink we may plausibly infer that this indication was introduced subsequently to the text of the Mass, and after the title was written.

**eius auxilio . a peccatorum nostrorum nexibus liberemur . per.**

SECRETA

Aecclesiae tuae quaesumus domine preces et hostias beati PETRI apostoli tui commendet oratio . ut quod pro illius gloria celebramus . nobis prosit ad ueniam : per.

**Statuit[1] ei deus.** *epistola.* **Petrus apostolus christi iesu.** *Grad.* **Exaltent eum in ecclesia populi et in cathedra seniorum laudent eum.** *Vers* **Confiteantur domino misericordie eius et mirabilia eius filiis hominum.** *Tract* **Tues petrus et super hanc petram edificabo |ecclesiam meam.** *Vers* **Et porte inferri non preualebunt aduersus eam et tibi dabo claues regni celorum.** *Vers* **Et quodcumque ligaueris super terram erit ligatum in celis.** *Vers* **Et quodcumque solueris super terram erit solutum et in celis.** *euuangelium.* **Venit iesus in partes cesar[eae].** *offert.* **Constitues eos principes superer omnem terram memores erunt nominis tui in omni progenie et generacione.** *com* **Tu es petrus et super hanc petram edificabo ecclesiam meam.**

POSTCOMMUNIO.

Laetificet nos quaesumus domine munus oblatum . ut sicut in apostolo tuo PETRO te mirabilem praedicamus . sic per illum tuae sumamus indulgentiae largitatem . per.

| fol. 81 *v.*

## DE SANCTO MATHIA APOSTOLO.

ORATIO.

**DEUS QUI BEATUM MATHIAM APOSTOLORUM tuorum collegio sociasti . tribue quaesumus . ut eius interueniente auxilio . tuae ||circa nos pietatis semper uiscera sentiamus : per.**

SECRETA.

DEUS qui proditoris apostatae ruinam ne apostolorum tuorum numerus sacratus perfectione careret . beati MATHIAE electione supplesti . praesentia munera sanctifica . et per ea nos gratiae tuae uirtute confirma : per dominum nostrum.

POSTCOMMUNIO.

Praesta quaesumus omnipotens et misericors deus : ut per haec sancta quae sumpsimus . interueniente beato MATHIA apostolo tuo ueniam consequamur et pacem : per dominum nostrum.

## SANCTARUM PERPETUAE ET FELICITATIS[2].

DA NOBIS QUAESUMUS DOMINE DEUS NOSTER SANCTARUM MARTYRUM PERPETUAE ET FELICITATIS palmas incessabili deuotione uenerari . ut quas digna mente non possumus caelebrare . humilibus saltem frequentemus obsequiis : per.

|| fol. 82.

[1] The cancelled Preface filled, independently of its rubric on 81 (14), eighteen lines, 81 (15)—81 *v.* (12). Its second, third and fourth lines ended respectively with 'sue,' 'a,' and 's;' its fifth began with 'aec.' 'Et ideo,' also, is visible at the end. Rubric and initial visible. Traces of manual cross.

[2] A line crossed at its upper part extends down the outer margin of so much of this Mass as is on fol. 82.

SECRETA.

Intende munera domine quaesumus altaribus tuis pro sanctarum tuarum PERPETUAE et FELICITATIS commemoratione proposita . ut |sicut per haec beata mysteria illis gloriam contulisti . ita earum interuentu nobis ueniam largiaris : per dominum.

POSTCOMMUNIO.

Beatarum PERPETUAE et FELICITATIS nos domine precibus et intercessionibus defende . ut qui conscientiae nostrae fiduciam non habemus . placentium tibi meritis protegamur : per.

## DE SANCTO GREGORIO PAPA.

℟. Sacerdotes dei benedicite domino.

ORATIO.

DEUS QUI ANIMAE FAMULI TUI GREGORII aeternae beatitudinis praemia contulisti : concede propitius . ut qui peccatorum nostrorum pondere premimur . eius apud te precibus subleuemur : per.

SECRETA.

Annue nobis domine quaesumus ut intercessione beati GREGORII haec nobis prosit oblatio . quam immolando totius mundi tribuisti relaxari delicta : per.

*Sacerdotes*[1] *dei benedicite dominum. sancti et humiles corde laudate deum. Ps Benedicite omnia. epistola. Ecce sacerdos. Grad Iurauit dominus. Tract Ecce uir prudens qui edificauit domum suam supra firmam petram. In cuius* ||*ore non est inuentus dolus quia deus eum sibi elegit in preceptorem. Iste est qui non preposuit temporalem leticiam . set pugnauit cum antiquo serpente uiriliter. Modo coronatur et perfruitur palma quia fideliter uicit in mandatis dei. evvan. Homo quidam peregre. Offert. Posuisti domine in c. eus. com Fidelis seruus et prudens quem constituit dominus supra familiam suam ut det illis in tempore triciti mensuram.*

POSTCOMMUNIO.

DEUS qui beatum GREGORIUM pontificem sanctorum tuorum meritis coaequasti : concede propitius : ut qui commemorationis eius festa percolimus . uitae quoque imitemur exempla : per.

## DE SANCTO CUTHBERTO EPISCOPO[2].

ORATIO.

OMNIPOTENS SEMPITERNE DEUS . QUI IN MERITIS sancti CUTHBERTI pontificis tui semper es et ubique mirabilis . quaesumus clementiam tuam . ut sicut ei eminentem gloriam contulisti . sic ad consequendam misericordiam tuam eius nos facias precibus adiuuari : per.

SECRETA.

Haec tibi quaesumus domine beati CUTHBERHTI pontificis tui intercessione nunc grata reddatur oblatio . et per eam maiestati tuae nostrum famulatum perfice mundum : per.

| fol. 82 *v.*

|| fol. 83.

[1] Nothing visible of the Preface—82 *v.* (19)—83 (5). Manual cross in outer margin of 82 *v.* (19) and again in upper right-hand corner of 83.

[2] A line, horizontally crossed near the top, follows in the margin so much of this Mass as lies on fol. 83; but short strokes are scratched across it, as though meant to cancel it. It is not continued on the next page.

PRAEPHATIO.

|VERE[1] AETERNE . Beati antistitis CUTHBERTI merita recolentes . Quem in aecclesia tua doctrinis et exemplis pollentem . et unigeniti tui uestigia sequentem : pro nobis apud tuam maiestatem existere petimus intercessorem. Quatinus nos eius adiungas consortio : ut in regnum caeleste cum filio tuo die hodierna ipsum glorianter transtulisti. Et ideo.

POSTCOMMUNIO.

DEUS qui nos sanctorum tuorum temporali tribuis commemoratione gaudere . praesta quaesumus : ut beato CUTHBERTO interueniente per haec diuina mysteria in ea numeremur sorte salutis. in qua cum sanctis tuis mereamur gloriari : per.

## DE SANCTO BENEDICTO ABBATE.

ORATIO.

OMNIPOTENS SEMPITERNE DEUS QUI HODIERNA die carnis eductum ergastulo beatissimum confessorem tuum BENEDICTUM subleuasti ad caelum : concede quaesumus haec festa tuis famulis celebrantibus cunctorum ||ueniam delictorum . ut qui exultantibus animis eius claritati congaudent . ipso apud te interueniente consocientur et meritis : per dominum nostrum.

SECRETA.

Oblatis domine ad honorem beati BENEDIcti confessoris tui placare muneribus . et ipsius tuis famulis interuentu cunctorum tribue indulgentiam peccatorum . per.

[+*Erasure of nearly thirteen lines.*][2]

| POSTCOMMUNIO.

Perceptis domine deus noster salutaribus sacramentis humiliter deprecamur : ut intercedente beato BENEDICTO confessore tuo atque abbate quae pro illius uenerando egimus obitu . nobis proficiant ad medelam : per.

## IN ANNUNTIATIONE DOMINICA[3].

A. Rorate caeli desuper.

DEUS[4] QUI DE BEATAE MARIAE UIRGINIS utero uerbum tuum angelo nuntiante carnem suscipere uoluisti : praesta supplicibus tuis : ut qui uere eam genitricem dei credimus. eius apud te intercessionibus adiuuemur : per eundem.

SECRETA.

In mentibus nostris quaesumus domine uerae fidei sacramenta confirma . ut qui conceptum de uirgine deum uerum et hominem confitemur . per eius salutiferae resurrectionis potentiam . ad aeternam mereamur peruenire laetitiam. per eundem.

| fol. 83 *v*. || fol. 84. | fol. 84 *v*.

[1] Manual cross in outer margin.

[2] Nothing remains discernible under the erasure but, in the third line, 'gl' and the stop represented in these pages by ':'. Under the manual cross in the outer margin there is a pencilled 'nichil.'

[3] A pencilled 'nichil' in the adjacent outer margin.

[4] The adjacent margin has, in ink, the memorandum 'require in pasca orationem.'

PRAEPHATIO.||

[*Erasure of fourteen lines.*][1]

POSTCOMMUNIO.

Gratiam tuam domine mentibus nostris infunde . ut qui angelo nuntiante christi filii tui incarnationem cognouimus . per passionem eius et crucem ad resurrectionis gloriam perducamur : per eundem[2].

## SANCTORUM MARTYRUM TIBURTII ET UALERIANI.

A. Sancti tui domine benedicent.

|PRAESTA QUAESUMUS OMNIPOTENS DEUS : UT QUI SANCTORUM TUORUM TIBURTII ET UALERIANI atque MAXIMI solennia colimus . eorum etiam uirtutes imitemur : per.

SECRETA

Hostia haec quaesumus domine quam in sanctorum tuorum TIBURTII . UALERIANI et MAXIMI nataliciis recensentes offerimus . et uincula nostrae prauitatis absoluat . et tuae nobis misericordiae dona conciliet : per dominum.

POSTCOMMUNIO.

Sacro munere satiati supplices te domine deprecamur . ut quod debitae seruitutis celebramus officio . intercedentibus sanctis tuis TIBURTIO . UALERIANO . et MAXIMO . saluationis tuae sentiamus augmentum : per.

## DE SANCTO GEORGIO[3].

A. Protexisti me deus.

DEUS QUI NOS BEATI GEORGII MARTYRIS tui meritis et intercessione laetificas : concede propitius . ut qui eius beneficia poscimus . dono tuae gratiae consequamur : per.

SECRETA.

Munera domine oblata sanctifica . et interce||dente beato GEORGIO martyre tuo . nos per haec a peccatorum nostrorum maculis emunda : per.

|| fol. 85. | fol. 85 *v*. || fol. 86.

[1] Besides the initial, the following fragments can be deciphered of the erased Preface: (1) 'MARIAE uirginis par (2)......cet...mi (3)...mysterium et inenarrabile sa (4) cram......et...(5)... constantia (6)......dispensationis operationem (10) ....ga...est (12)...atur...(13)......(14) IESUM CHRISTUM dominum nostrum per.'

[2] Opposite line 12 of the ruling, and in seventeen lines, its thirteenth even with line 20 of the ruling, begins the following. A reference mark immediately before the first word corresponds with another immediately after the last word of the Mass 'In Annuntiatione Dominica':—

Sancti ambrosii confessoris tui atque pontificis nos domine iugiter prosequatur oratio : et quod peticio nostra non impetrat . ipso pro nobis interueniente prestetur . per.

SECRETA.

Sit tibi quaesumus domine nostre deuotionis oblatio acceptabilis . ut beato ambrosio confessore tuo atque pontifice intercedente . et tue placeat maiestati . et nostre proficiat saluti . Per.

POSTCOMMUNIO.

Misteriis diuinis referti domine deus . quaesumus ut beati ambrosii confessoris tui atque pontificis ubique intercessione protegamur . cuius annua ueneratione hec tue optulimus maiestati : per.

The handwriting is that of the additions on 79 and 79 *v*.

[3] Opposite this title—85 *v*. (15)—in the outer margin the frequent annotator writes, in one line, 'De sancto elfego . Oratio.' Another hand has subsequently added '*Deus qui beatum archipresulem Quere post collec*tam pro defunctis . s . fidelium deus omnium . in secundo folio.' The italicised portion of the foregoing is on an erasure. See MS. fol. 171 *v*. The whole complex note is in six short lines.

POSTCOMMUNIO.

Supplices te rogamus omnipotens deus : ut quos tuis reficis sacramentis . intercedente beato GEORGIO martyre tuo . tibi etiam placitis moribus dignanter tribuas deseruire : per.

## IN FESTIUITATE SANCTI MELLITI ARCHI EPISCOPI.

**Ã. Statuit ei dominus testamentum.**

ORATIO.

LAETIFICET NOS DOMINE QUAESUMUS MELLITA BEATI MELLITI pontificis oratio . cuius festa celebrantes . melliflua tuae gratiae repleat dulcedo : per dominum.

SECRETA.

Suscipe quaesumus domine haec salutaria libamina . quae tibi sancti confessoris tui MELLITI intercessio efficiat placabilia : per.

***Protexisti*[1] *me*** *epistola* ***Lingua sapienter.*** *Grad.* ***Alleluia. Posui adiutorium super potentem et exaltaui electum de plebe mea. Alleluia.*** *Vers* ***Iustus germinabit sicut lilium et florebit ante dominum.*** |*evvan.* ***Ego sum uitis.*** *Offert.* ***Posuisti domine in capite eius coronam de lapide precioso uitam peciit ate tribuisti ei alleluia.*** *com* ***Ego sum uitis uera et uos palmites qui manet in me et ego in eo hic fert fructum multum alleluia.***

| fol. 86 *v*.

POSTCOMMUNIO.

Sumpta quaesumus omnipotens deus uitalis mensae sacramenta . sint nobis per almiflui confessoris tui MELLITI suffragia . super mel et fauum in sempiternum dulcia : per dominum.

## DE SANCTO MARCO EU[AN]GELISTA.

**Ã. Protexisti me deus.**

DEUS QUI BEATUM MARCUM EUANGELISTAM tuum euangelicae praedicationis gratia sublimasti : tribue quaesumus eius nos semper et eruditione proficere . et oratione defendi : per dominum nostrum.

SECRETA.

Hanc domine quaesumus oblationem pro commemoratione beati MARCI euangelistae tibi oblatam benigne intuere . et praesta ut nomini tuo sit ad gloriam . et nobis ||proficiat ad medelam : per.

***Protexisti me deus*** *epistola* ***lingua sapienter*** *Grad.* ***Alleluia. Primus ad syon dicet ecce assum et ierusalem euangelistam dabo alleluia. Posuisti domine super capud eius coronam de lapide presioso.*** *evvan.* ***Ego sum uitis.*** *Offert.* ***Confitebuntur celi mirabilia tua domine et ueritatem tuam in ecclesia***

|| fol. 87.

[1] Nothing of the erased Preface—86 (16)—86 *v*. (6)—can be traced but the final 'per christum.' A long cancelling cross remains in the outer margin of 86 (16). Besides this, however, the whole text of the Mass, with the exception of the title and antiphonarial indication, is marked by a line in the outer margin of 86 and, again, of 86 *v*. Opposite the title, in the outer margin, is the pencilled note, 'Da...omnipotens,' and immediately below it, in ink and in the handwriting of the additions on 76, 79, 79 *v*. and 85 *v*. is the following in five short lines, 'Da quaesumus omnipotens deus : ut qui beati melliti confessoris tui atque pontificis solennitatem colimus eius apud te intercessionibus adiuuemur . per.' On 86 *v*. (2, 3) there are traces of erased second-hand writing, viz. 'p'..'p,' and 'de.'

*sanctorum. alleluia com. Letabitur iustus in domino*[1].

POSTCOMMUNIO.

Satiati cibo spiritualis alimoniae quaesumus domine deus noster. ut quod pio sanctoque ministerio frequentamus . intercedente beato MARCO euangelista atque pontifice. plena uirtute sumamus : per.

## SANCTI UITALIS MARTYRIS.

Ā. Protexisti me deus.

PRAESTA QUAESUMUS OMNIPOTENS DEUS : UT INTERCEDENTE beato UITALE martyre tuo. et a cunctis aduersitatibus liberemur in corpore. et a prauis cogitationibus |mundemur in mente : per.

SECRETA.

Accepta sit in conspectu tuo domine nostra deuotio[2]. et eius nobis fiat supplicatione salutaris . pro cuius solennitate defertur : per.

POSTCOMMUNIO.

Refecti participatione muneris sacri quaesumus domine deus noster : ut intercedente beato UITALE martyre tuo . cuius exequimur cultum . sentiamus effectum : per.

| fol. 87 *v*.

## APOSTOLORUM PHILIPPI ET IACOBI.

Ā. Exclamauerunt.

DEUS QUI NOS ANNUA APOSTOLORUM TUORUM PHILIPPI ET IACOBI solennitate laetificas. praesta quaesumus : ut quorum gaudemus meritis . instruamur exemplis : per.

SECRETA.

Munera domine quae pro apostolorum tuorum PHILIPPI et IACOBI solennitate deferimus propitius suscipe. et mala omnia quae meremur auerte : per.

*Exclamauerunt*[3] *ad te domine in tempore affliccionis sue et tu de celo exaudisti eos alleluia alleluia Ps Exultate iusti. epistola. Stabunt iusti in magna. Grad Alleluia Stabunt iusti in magna constancia aduersus eos qui se angustiauerunt. Alleluia. Per manus autem* ||*apostolorum fiebant signa et prodigia multa in plebe. evvan. Non turbetur cor uestrum. offert. Confitebuntur. com Tanto tempore uobiscum sum et non cognouistis me philippe qui uidet me uidet et patrem alleluia non credis quia ego in patre et pater in me est alleluia alleluia.*

POSTCOMMUNIO.

QUAESUMUS domine salutaribus repleti mysteriis . ut quorum solennia celebramus . eorum orationibus adiuuemur : per.

|| fol. 88.

[1] A long cancelling cross remains in the outer margin. The erased rubric is still discernible on 87 (1). The Preface itself occupied nine lines, 87 (2—10). On the third and ninth of these, respectively, can be traced 'euangelistam' and 'p... nostrum'; on the fourth and sixth 'g' and 'g.' Nothing more remains.

[2] Here the frequent annotator has written, 'nostrae deuotionis oblatio,' the several letters of the words 'nostra deuotio' in the text being marked one by one by expunctory dots below the line.

[3] Manual cross. Traces of rubric—87 *v*. (17)—and initial—87 *v*. (18). The Preface itself occupied seven lines, 87 *v*. (18)—88 (4). Nothing remains of it.

## SANCTORUM ALEXANDRI . EUENTII . ET THEODOLI.

ORATIO.

PRAESTA QUAESUMUS OMNIPOTENS DEUS : UT QUI SANCTORUM TUORUM ALEXANDRI . EUENTII . ET THEODOLI natalicia colimus . a cunctis malis imminentibus eorum intercessionibus adiuuemur : per.

SECRETA.

Super has quaesumus domine hostias benedictio copiosa descendat . quae et sanctificationem nobis clementer operetur . et de martyrum nos solennitate laetificet : per.

POSTCOMMUNIO.

Refecti participatione muneris sacri quaesumus domine deus noster : ut intercedentibus sanctis tuis ALEXANDRO . EUENTIO . et THEODOLO . cuius exequimur cultum . sentiamus effectum : per.

## |IN INUENTIONE SANCTAE CRUCIS.

ORATIO.

DEUS QUI IN PRAECLARA SALUTIFERAE CRUCIS inuentione passionis tuae miracula suscitasti : concede ut uitalis ligni praetio . aeternae uitae suffragia consequamur : qui uiuis.

SECRETA.

Sacrificium domine quod immolamus placatus intende . ut ab omni nos exuat bellorum nequitia . et per uexillum sanctae crucis filii tui ad conterendas aerias potestates et aduersariorum insidias . in tuae protectionis securitate constituat : per eundem.

*Nos*[1] *autem gloriari oportet in cruce domini nostri iesu christi in quo est salus uita et resurreccio nostra per quem saluati et liberati sumus alleluia.* Ps *Deus misere.* epistola. *Confido de uobis in domino.* Grad. *Alleluia Dicite in gentibus quia dominus regnauit a ligno alleluia* Vers *Dulce lignum dulces clauos dulcia ferens pondera que sola fuisti digna sustinere regem celorum et dominum.* euuan. *Erat homo phariseis.* Offert. *Pro tege domine plebem tuam per signum sancte crucis ab omnibus insidiis inimicorum omnium ut tibi gratam ex ||ibeamus seruitutem et acceptabile tibi fiat sacrificium nostrum alleluia.* com *Per lignum serui facti sumus et per sanctam crucem liberati sumus fructus arboris se duxit nos filius redemit nos alleluia.*

POSTCOMMUNIO.

Repleti alimonia caelesti et spirituali poculo recreati quaesumus omnipotens deus : ut nos ab hoste maligno defendas . quos per lignum sanctae crucis filii tui armis iustitiae mundum triumphare iussisti : per eundem.

| fol. 88 *v*. || fol. 89.

[1] The erased rubric, on 88 *v*. (13), of the suppressed Preface can be discerned, thanks, as in other like cases, to the remanent stain of the pigment; as can the initial at 88 *v*. (14). This constituent had filled ten lines, 88 *v*. (14)—89 (3). Nothing of the text remains. So much of it as was on 88 *v*. had been marked in the outer margin by a pencilled line crossed at its upper end by another.

In the writing of the *officium* I notice, for, I think, the first time, a short 's' in the middle of a word—'misere' in the Psalmus. Hitherto in the middle of a word the long consonant has been used, and at the end sometimes the long and sometimes the short.

## SANCTI IOHANNIS APOSTOLI ANTE PORTAM LATINAM.

DEUS QUI CONSPICIS QUIA NOS UNDIQUE mala nostra perturbant . praesta quaesumus . ut beati IOHANNIS apostoli tui[1] intercessio gloriosa nos protegat : per dominum nostrum.

SECRETA.

Muneribus nostris quaesumus domine precibusque susceptis . et caelestibus nos munda mysteriis . et per intercessionem beati IOHANNIS apostoli tui[2] clementer exaudi : per.

POSTCOMMUNIO.

Refecti domine pane caelesti . intercedente beato IOHANNE apostolo tuo[3] ad uitam quaesumus nutriamur aeternam : per dominum.

## |DE SANCTO LEOTHARDO EPISCOPO.

ORATIO.

DEUS QUI BEATUM LEOTHARDUM[4] PONTIficem apostolicis aequasti luminaribus . ipso intercedente corda nostra quaesumus misericordiae tuae claritate illustra : per.

SECRETA.

Haec oblatio domine ut tibi ....[5] possit placere . sanctum LEOTHARDUM[4] pontificem quaesumus fac obtinere : per.

[+ *Erasure of rubric and nearly seven lines of text.*][6]

POSTCOMMUNIO.

Grata tibi domine sancti LEOTHARDI[4] pontificis nos adiuuet interuentio . et praesta ut in aeternum nobis proficiat tui sacramenti perceptio : per dominum[7].

## SANCTORUM GORDIANI ET EPIMACHI.

℟. Sancti tui domine benedicent te.

‖DA QUAESUMUS OMNIPOTENS DEUS : UT QUI BEATORUM martyrum tuorum GORDIANI ET EPIMAchi solennia colimus . eorum apud te intercessionibus adiuuemur . per.

SECRETA.

Hostias tibi domine beatorum martyrum tuorum GORDIANI atque EPIMACHI dicatas meritis benignus assume . et ad perpetuum nobis tribue prouenire subsidium : per.

POSTCOMMUNIO.

QUAESUMUS omnipotens deus : ut qui caelestia alimenta percepimus . intercedentibus sanctis tuis GORDIANO atque EPIMACHO .

| fol. 89 *v.*    ‖ fol. 90.

[1] The hand which we have already found at work in the Proprium Sanctorum here interlines the words 'et euuangeliste.'
[2] Here it interlines 'et euuangeliste.'
[3] Here 'et euangelista.'
[4] There is a dot below the O in this thrice written name, and a stroke across it.
[5] Blank erasure, as of some short word.
[6] There are visible, in the middle of the second line 'stes,' at the beginning of the third 'fe,' and 'per quem' at the end. Traces of rubric and initial.
[7] A line drawn down the outer margin of 89 *v.* follows the text of this Mass 'De sancto Leothardo episcopo' from beginning to end; and the upper margin carries in, I think, the same handwriting as that of the analogous memorandum on 78 *v.*, the pencilled note, 'Exaudi domine preces. (nostras) et cetera. Require Sancti Laurentii confessoris.' The 'nostras' is interlined.

per haec contra omnia aduersa muniamur : per[1].

## SANCTORUM MARTYRUM NEREI. ACHILLEI. ET PANCRATII.

A. Ecce oculi domini super timentes eum.

SEMPER NOS DOMINE MARTYRUM TUORUM NEREI ET ACHILLEI ..................[2] foueat quaesumus beata solennitas . et tuo dignos reddat obsequio : per dominum nostrum.

SECRETA.

Sanctorum tuorum domine NEREI et ACHILLEI ...............[2] tibi grata confessio et munera[3] |nostra commendet . et tuam nobis indulgentiam semper imploret : per.

POSTCOMMUNIO.

QUAESUMUS domine ut beatorum martyrum tuorum NEREI et

| fol. 90 *v.*

ACHILLEI .................[2] deprecationibus . sacramenta quae sumpsimus ad tuae nobis proficiant placationis augmentum : per.

## IN TRANSLATIONE SANCTAE MILDRETHAE UIRGINIS.

ORATIO.

DEUS AMATOR CASTITATIS . QUEM tota deuotione beata uirgo MILDRETHA dilexit in terris . concede quaesumus : ut eius sanctis intercedentibus meritis . te semper hic et in aeuum mereamur habere propitium : qui cum deo.

SECRETA.

Placabilis atque acceptabilis fiat tibi omnipotens deus haec hostia quam tibi familia tua gratanter affert in laude MYLDRETHAE uirginis . quae suis sacris meritis a cunctis nos emundet uitiis . per[4].

[*Seven lines of erasure.*][5]

[1] At the end of 90 (12), and again after 'per' near the beginning of 90 (13), a mark has been added in other ink. It is not unlike the symbol of 'us,' and was doubtless meant to serve as a catchmark to the Mass in honour of St Pancras.

[2] On each of these blank erasures the pencilled words 'et Pancratii' are indistinctly scratched. On the other hand, the name 'pancracii' is in each case interlineated before the neighbouring NEREI—90 (15), 90 (19) and 90 *v.* (3). The 'et Pancratii' on the three erasures seems to be by the hand that wrote the memoranda on the upper margins of 72 *v.* and 89 *v.*, and to be earlier than the rival 'pancracii.'

[3] Notwithstanding all this, the writer of the marginal additions on 79, 79 *v.*, 85, 85 *v.*, has in the outer margin adjacent to lines 14—20 of the ruling, and in fourteen short lines, inscribed the following Mass in exclusive honour of St Pancras:—

Praesta quaesumus omnipotens deus: ut qui beati pancratii martyris tui natalicia colimus a cunctis malis imminentibus eius intercessione liberemur: per.

SECRETA.

Oblatis quaesumus domine placare muneribus . et intercedente beato pancratio martyre tuo . a cunctis nos defende periculis . per.

POSTCOMMUNIO.

Sit nobis quaesumus domine intercedente beato pancratio martyre tuo reparatio mentis et corporis celeste misterium: ut cuius exequimur actionem . sentiamus effectum . per.

[4] The outer margin adjacent to this Secreta has in 5½ short lines, by the writer in the margins of 79, 79 *v.*, 85, 86 and 90, the following substitute:—

Offerimus tibi domine preces et munera in honore sancte mildrethe uirginis . et praesta ut haec conuenienter agere . et remedium anime nostre ualeamus adquirere : per.

[5] Traces of rubric and initial remain. Of the text of the Preface the first line is completely obliterated. There can be discerned—beginning on the first line of 91—(2) 'quaesumus ergo ut familiam...sempiternae (3) g...as: s...per merita beatae MIL (4) DRETHAE uirginis tuae continua defen (5) s .. st (?)...as . atque pro tua perpetua (6) diuinitate in te semper exultare con (7) cedas . per christum dominum nostrum.'

|| POSTCOMMUNIO.

Sancta mysteria nos quaesumus domine et sacratissimae uirginis MYLDRETHAE intercessio ueneranda a cunctis defendat periculis . et ad gloriam perducant sempiternae felicitatis : per[1].

## DE SANCTO DUNSTANO ARCHIEPISCOPO[2].

ORATIO.

DEUS QUI HODIERNA DIE BEATUM DUNSTANUM archipresulem ac confessorem tuum in regnum aeternae beatitudinis uoluisti assumere . concede familiae tuae : ut ipsius adiuuantibus meritis . sanctorum tuorum mereamur adunari consortiis : per.

SECRETA.

Suscipe quaesumus domine munera supplicantis familiae . quae tibi in festiui|tate presulis almi deferimus DUNSTANI . ut eius patrocinio uenerando adiuti . defendi mereamur ab omnium inimicorum insidiis : per dominum.

[+ *Erasure of seven lines.*][3]

POSTCOMMUNIO.

QUAESUMUS domine diuino saturati libamine . ut sancto confessore tuo DUNSTANO intercedentae praesentis nobis uitae praesidium . et aeternae tribuas repperire laetitiam : per.

## SANCTI URBANI PAPAE ET MARTYRIS.

ORATIO.

DA QUAESUMUS OMNIPOTENS DEUS : UT QUI BEATI URBANI martyris tui atque pontificis solennia colimus . eius apud te intercessionibus adiuuemur : per.

SECRETA.

|| HAEC hostia quaesumus domine intercedente beato URBANO martyre tuo emundet nostra delicta . et sacrificium celebrandum subditorum tibi corpora mentesque sanctificet : per.

POSTCOMMUNIO.

Refecti participatione muneris sacri quaesumus domine deus noster : ut intercedente beato URBANO martyre tuo atque pontifice . cuius exequimur cultum . sentiamus effectum : per.

|| fol. 91, lin. 7. | fol. 91 *v*. || fol. 92.

[1] The outer margin adjacent to the Postcommunion has, by the hand that wrote the new Secreta, the following, in 3⅔ short lines:—
Adiuuent nos quaesumus domine hec misteria quae sumpsimus . et beate uirginis mildrethe intercessio ueneranda: per.

[2] In the margin opposite this Mass in honour of St Dunstan the writer of the pencilled substitutory notes on 72 *v*. (St Adrian, Abbot of St Augustine's), 78 *v*. (St Laurence, Archbishop of Canterbury), 86 (St Mellitus, Archbishop of Canterbury), 89 *v*. (St Leothard, Queen Bertha's episcopal chaplain,) has made an analogous memorandum—pencilled, as usual—'Da quaesumus omnipotens et cetera,' another hand adding 'Siluest.' See for St Silvester fol. 71 *v*. See below, fol. 95.
A marginal line pursues the text of the Mass from its beginning on 91 almost to its close on 91 *v*., a transverse stroke opposite its last line, 91 *v*. (16), limiting the scope of the condemnation.
Before, I presume, this line was drawn, a manual cross had been set against the Preface. See next note.

[3] Remanent stains of pigment of rubric and initial. The following can be deciphered:—'vere . aeterne. Qui sanctum confessorem presulemque (2) tuum DUNSTANUM pro tuae reuerentia (3) maiestatis doctorem piissimum condo (4) nasti populis ... igitur di (5) .. (6) ..... coelestis .. g .. (7)...ge (?): per christum.' For 'condonasti' cf. 172 (11).

## IN UIGILIA FESTIUITATIS SANCTI AUGUSTINI ANGLORUM APOSTOLI.

ORATIO.

CONCEDE NOBIS QUAESUMUS OMNIPOTENS DEUS UENTURAM BEATI AUGUSTINI confessoris tui atque pontificis solennitatem congruo praeuenire honore . et uenientem digna celebrare deuotione : per.

SECRETA.

Sacrandum tibi domine munus offerimus . quo beati AUGUSTINI antistitis solennia praeuenimus . cuius precibus remissionem peccatorum imploramus . per.

POSTCOMMUNIO.

QUAESUMUS domine salutaribus repleti sacramentis |ut beati AUGUSTINI confessoris tui atque pontificis cuius solennia praeuenimus . orationibus adiuuemur : per.

## IN DIE[1].

℟. Gaudeamus omnes.

DEUS QVI NOS VEneranda festiuitatis hodiernae solennia in honore beati AUGUSTINI anglorum apostoli celebrare fecisti : concede propitius eius nos apud te patrocinio semper adiuuari . cuius sancta praedicatione cognouimus auctorem salutis aeternae : dominum nostrum.

SECRETA.

IN HAC triumphali sancti patris nostri AUGUSTINI solennitate hanc hostiam benignissime domine serena clementia suscipe . quae illi proficiat ad gloriam . et nobis prosit ad ueniam . per[2].

[*Thirteen lines of erasure.*][3]

‖POSTCOMMUNIO.

Haec domine uiuifica sacramenta ita nos pascant in sancti AUGUSTINI anglorum apostoli solennitate . ut cum ipso pastore in tua semper uiuamus claritate : per[4].

## SANCTORUM MARCELLINI ET PETRI.

ORATIO.

DEUS QUI NOS ANNUA BEATORUM MARCELLINI et PETRI martyrum tuorum solennitate laetificas : praesta quaesumus . ut quorum |gaudemus meritis . prouocemur exemplis . per.

| fol. 92 *v*.   ‖ fol. 93, lin. 12.   | fol. 93 *v*.

[1] Opposite this title, the outer margin has a pencilled 'nichil.'

[2] It also carries, opposite lines 14—18 of the ruling, and by the writer of the marginal additions on 79, 79 *v*....85 *v*. 90 *v*. and 91, the following, in 6½ short lines:—

Sit tibi quaesumus domine nostre deuotionis oblatio acceptabilis . ut beato angustino confessore tuo atque pontifice intercedente . et tue placeat maiestati . et nostre proficiat saluti . per.

[3] Pigment of rubric and initial. Nothing else remains on 92 *v*., but on 93 the fourth line of the Preface reveals 'propit...ere.' There then follows (5) 'fidei fecisti (?) agnoscere. Qui sicut (6) uirtutibus clarus et miraculis cho (7) ruscus:...sua ad (8) qu...licatione (?)...sua (9) ...deprecatione. Ad (?) (10) ..rare gaudia . ad (11) quae...docuit . per (12)...: et ad quae ipse (13)... trans...g..per christum.' The initial was the unabbreviated compendium of 'Vere dignum.'

A pencilled line follows so much of the Preface as is on 93, and opposite 93 (4) is a pencilled 'nichil.' Each of these is in the outer margin.

[4] The frequent annotator has in seven short lines opposite lines 12—16 of the ruling inscribed—in ink, as usual—the following Postcommunion:—

Misteriis diuinis refecti domine deus: quaesumus ut beati augustini confessoris atque pontificis ubique intercessione nos protegas . cuius annua ueneratione haec tue optulimus maiestati : per.

SECRETA.

Hostia haec quaesumus domine quam in sanctorum tuorum MARCELLINI et PETRI nataliciis recensentes offerimus . et uincula nostrae prauitatis absoluat . et tuae nobis misericordiae dona conciliet : per.

POSTCOMMUNIO.

Sacro munere satiati supplices te domine deprecamur . ut quod debitae seruitutis celebramus officio . intercedentibus sanctis tuis MARCELLINO et PETRO saluationis tuae sentiamus augmentum . per[1].

## SANCTORUM PRIMI ET FELICIANI MARTYRUM.

FAC NOS DOMINE QUAESUMUS SANCTORUM TUORUM *UINCENTII*[2] PRIMI et FELICIANI semper facta sectari . quorum suffragiis protectionis tuae dona sentiamus : per.

SECRETA.

Fiat domine quaesumus hostia sacranda placabilis praetiosi caelebritate martyrii . quae et peccata nostra purificet . et tuorum tibi uota conciliet famulorum : per.

||POSTCOMMUNIO.

QUAESUMUS omnipotens deus : ut sanctorum tuorum caelestibus mysteriis celebrata solennitas . indulgentiam nobis tuae propitiationis adquirat : per[3].

## SANCTORUM MARTYRUM BASILIDIS . CIRINI . NABORIS . ET NAZARII.

SANCTORUM martyrum tuorum BASILIDIS . CIRINI . NABORIS . et NAZARII quaesumus domine natalicia nobis uotiua resplendeant . et quod illis contulit excellentiam sempiternam . fructibus nostrae deuotionis accrescat : per.

SECRETA.

Pro sanctorum tuorum BASILIDIS . CIRINI . NABORIS . et NAZARII sanguine uenerando hostias tibi domine solenniter immolamus . tua mirabilia pertractantes . per quem talis est perfecta uictoria : per.

|| fol. 94.

[1] In the outer margin of 93 *v.* (11—19), and in eighteen lines, the writer of the marginal additions on 79, 79 *v.*...92 *v.* and 93 has introduced the following :—

In translatione sancti elfegi . Adesto domine supplicationibus nostris : ut qui ex iniquitate nostra reos nos esse cognoscimus . beati elfegi martiris tui atque pontificis intercessione liberemur . per.

Muneribus nostris quaesumus domine precibusque susceptis . et celestibus nos munda misteriis . et per intercessionem beati elfegi martiris tui atque pontificis clementer exaudi . per.

POSTCOMMUNIO.

Quaesumus omnipotens deus : ut qui celestia alimenta percepimus . intercedente beato elfego martire tuo atque pontifice . per haec contra omnia aduersa muniamur : per.

[2] This UINCENTII is on an erasure which had grazed the preceding word. The erasure has, no doubt, obliterated the first minor rubric.

[3] The outer margin of 94 (4—14) bears in sixteen lines, and written by the same hand as the last marginal mass, but with a better, or mended, pen :—

Sancti apostoli tui barnabe nos quaesumus domine solennitas tueatur . quia tanto fiducialius tuo nomini supplicamus . quanto frequentius apostolorum confouemur exemplis . per.

SECRETA.

Oblationis nostre munus tua domine benedicat et suscipiat dextera . et supplicante sancto barnaba apostolo tuo . acceptabile quaesumus holocaustum nos tibi praepara . Per.

POSTCOMMUNIO.

Quod de altari tuo domine sumpsimus semper nobis quaesumus ad salutem proficiat . et supplicante sancto apostolo tuo barnaba ante thronum glorie tue nos gaudere faciat : per.

POSTCOMMUNIO.

Semper domine sanctorum martyrum Basilidis . cirini . Naboris . et Nazarii solennia celebrantes . eorum patrocinia iugiter sentiamus : per.

## |SANCTORUM MARCI ET MARCELLIANI.

ORATIO.

PRAESTA QUAESUMUS OMNIPOTENS DEUS : UT QUI SANCTORUM tuorum MARCI et MARCELLIANI natalicia colimus . a cunctis malis imminentibus eorum intercessionibus liberemur : per.

SECRETA.

Munera domine tibi dicata sanctifica . et intercedentibus beatis MARCO et MARCELLIANO per eadem[1] nos placatus intende : per dominum nostrum.

POSTCOMMUNIO.

Salutaris tui domine munere satiati supplices exoramus . ut intercedentibus sanctis MARCO et MARCELLIANO cuius letamur gustu . renouemur effectu : per.

| fol. 94 *v*.

## SANCTORUM GERUASII ET PROTASII.

℟. Loquetur dominus.

DEUS QUI NOS SANCTORUM MARTYRUM TUORUM GERUASII et PROTASII annua solennitate letificas : concede propitius . ut quorum gaudemus meritis . accendamur[2] exemplis : per dominum.

SECRETA.

Oblatis quaesumus domine placare muneribus . ||... intercedentibus[3] sanctis tuis GERUASIO et PROTASIO . a cunctis nos defende periculis : per.

POSTCOMMUNIO.

Haec nos comunio domine purget a crimine . et intercedentibus sanctis tuis GERUASIO et PROTASIO caelestis remedii faciat esse consortes : per[4].

## DE SANCTO ALBANO.

ORATIO.

DEUS QUI GENTEM anglorum primitiuo SANCTI ALBANI martyrio consecrasti : tribue nobis quaesumus . ut cuius annuo gratulamur officio . eius continuo protegamur auxilio : per.

|| fol. 95.

[1] Accent in MS. over first syllable of 'eadem.'

[2] The outer margin of 94 *v*. (19, 20) has in four short lines the greater part of the following prayer, which is continued on one line opposite 95 (1) :—

Concede nobis omnipotens deus . ut his muneribus quae pro sanctorum martirum geruasii et prothasii honore deferimus . et tibi placeamus exhibitis et uiuificemur acceptis . per.

I believe the writer to have been that of the marginal additions on 93, 93 *v*. and 94. The line on 95 seems to have been written with fresh ink.

[3] This 'intercedentibus' is preceded by an erased 'et,' the first word on 95 (1).

[4] The outer margin of 95 (6) has a roughly pencilled note, thus, 'adesto vincen. & cet.,' by the writer of the notes on the upper margins of 72 *v*. and 89 *v*., and the outer margins of 78 *v*., 86 and 91 ; but a stroke has been drawn through it. Above it is another, 'adesto deus supplicationibus nostris.—Require s̄ Vincen.' Besides this, the whole course of the text of the Mass 'De sancto Albano' is followed, first in the outer margin of 95 and then in that of 95 *v*., by a pencilled condemnation ; the line on 95 being crossed near the top by a horizontal stroke, while another horizontal stroke is drawn from the lower end of that on 95 *v*. towards the concluding line of the mass. For St Vincent, see fol. 76.

The Preface would seem, as in other like instances, to have been already cancelled before these changes were indicated.

SECRETA.

Sicut in beati ALBANI primi anglorum martyris ueneratione te mirabilem praedicamus . sic domine quaesumus clementiam tuam per haec piae placationis officia . pro nobis ipse pius interuentor exoret : per.

[+*Erasure of* 8½ *lines.*][1]

|POSTCOMMUNIO.

Ut tua nos domine sacramenta purgent a crimine . sanctam maiestatem tuam beatus martyr ALBANUS pro nobis quaesumus semper imploret : per.

## IN UIGILIA SANCTI IOHANNIS BAPTISTAE.

℟. Ne timeas zacharia.

PRAESTA QUAESUMUS OMNIPOTENS DEUS UT FAMILIA TUA PER uiam salutis incedat . et beati IOHANNIS praecursoris hortamenta sectando . ad eum quem praedixit secura perueniat : dominum nostrum.

SECRETA.

Munera domine oblata sanctifica . et intercedente beato IOHANNE baptista . nos per haec a peccatorum nostrorum maculis emunda : per.

[*Erasure of eleven lines.*][2]

||POSTCOMMUNIO.

Beati IOHANNIS baptistae nos domine praeclara comitetur oratio . et quem uenturum esse praedixit . poscat nobis fore placatum : dominum nostrum iesum.

## MISSA MANE.

℟. Iustus ut palma.

CONCEDE QUAESUMUS OMNIPOTENS DEUS : UT QUI BEATI IOHANNIS baptistae solennia colimus . eius apud te intercessionibus adiuuemur : per.

SECRETA.

Munera domine oblata . UT SUPRA.

POSTCOMMUNIO.

Praesta quaesumus omnipotens deus . ut qui caelestia alimenta percepimus . intercedente beato IOHANNE |baptista per haec contra omnia aduersa muniamur : per.

## IN DIE.

℟. De uentre matris.

ORATIO.

DEUS QVI PRAESENTEM DIEM HONORABILEM NOBIS IN BEATI IOHANNIS natiuitate fecisti : da populis tuis spiritualium gratiam gaudiorum . et omnium fidelium mentes dirige in uiam salutis aeternae : per.

| fol. 95 *v.*, lin. 6. || fol. 96, lin. 10. | fol. 96 *v.*

[1] Traces of rubric and initial. On the first line of the erased text nothing remains but '*a*' at the end of the line, and on the second 'a...gl..o...*sque*.' The third line, 95 (20), reveals 'sanguinis effusione aecclesiam *an*-.' The fourth line, 95 *v.* (1), yields only '...ific...*de*,' the next three '*am*,' '*san*,' '*m*'; and the last 'nos...pro... *Et ideo*.' The italicized fragments are at the ends of the several lines.

[2] Nothing remains of the eleven lines, 95 *v.* (19)—96 (9), of cancelled text but 'um,' 'steri,' 'em' and 'e' at the end, respectively, of the fourth, fifth, seventh and eighth lines of fol. 96, and of 'g' in the middle of the ninth. Traces of rubric and initial.

SECRETA.

Tua domine muneribus altaria cumulamus . illius natiuitatem honore debito celebrantes . qui saluatorem mundi et cecinit affuturum . et adesse monstrauit . iesum christum dominum nostrum . qui te.

[*Erasure of fifteen lines.*][1]

‖ POSTCOMMUNIO.

Sumat aecclesia tua deus beati iohannis baptistae generatione laetitiam . per quem suae regenerationis cognouit auctorem : Dominum nostrum iesum christum filium tuum.

## SANCTORUM IOHANNIS ET PAULI.

℟. Multae tribulationes.

ORATIO.

QUAESUMUS OMNIPOTENS DEUS : UT NOS GEMINATA LAETITIA hodiernae festiuitatis excipiat . quae de beatorum IOHANNIS et PAULI glorificatione procedit . quos eadem[2] fides et passio uere fecit esse germanos : per.

SECRETA.

Hostias tibi domine sanctorum tuorum IOHANNIS et PAULI dicatas meritis be|nignus assume . et ad perpetuum nobis tribue prouenire auxilium : per.

POSTCOMMUNIO.

Sumpsimus domine sanctorum tuorum IOHANNIS et PAULI solennia celebrantes . sacramenta caelestia . praesta quaesumus ut quod temporaliter gerimus . aeternis gaudiis consequamur : per.

## SANCTI LEONIS PAPAE.

ORATIO.

DEUS QUI BEATUM LEONEM pontificem sanctorum tuorum meritis coaequasti : concede propitius . ut qui commemorationis eius festa recolimus . uitae quoque imitemur exempla : per.

SECRETA.

Annue nobis domine quaesumus ut intercessione beati LEONIS confessoris tui nobis haec prosit oblatio . quam immolando totius mundi tribuisti relaxari delicta : per.

POSTCOMMUNIO.

DEUS qui animae famuli tui LEONIS aeternae beatitudinis praemia contulisti : concede propitius . ut qui peccatorum nostrorum pondere praemimur . eius apud te precibus subleuemur . per.

## ‖ IN UIGILIA APOSTOLORUM PETRI ET PAULI.

ORATIO.

DEUS QUI NOBIS BEATORUM APOSTOLORUM TUORUM PETRI et PAULI natalicia gloriosa praeire concedis : tribue quaesumus eorum nos semper et beneficiis praeueniri . et orationibus adiuuari : per dominum.

SECRETA.

Munus populi tui quaesumus domine apostolica intercessione sanctifica . nosque a peccatorum nostrorum maculis emunda : per.

‖ fol. 97, lin. 9. | fol. 97 *v*. ‖ fol. 98.

[1] The first of the fifteen lines yields 's' and 'atis' and the second 'NES.' The ninth, tenth, eleventh, twelfth, thirteenth and last give us, respectively, 'linguam...absoluit,' '...prop.. orem (?),' '....ostendet,' 'Et (?) . sacrae purificationis...' 'aquarum.. conciperet.. n,' and '...Et ideo.'
[2] First syllable of 'eadem' accentuated in MS.

POSTCOMMUNIO.

Quos caelesti domine alimento satiasti . apostolicis intercessionibus ab omni aduersitate custodi : per.

### IN DIE.

℟. Nunc scio uere.

DEUS[1] QVI HODIERNAM DIEM APOSTOLORUM TUORUM PETRI ET PAULI martyrio consecrasti : da aecclesiae tuae eorum in omnibus sequi praeceptum . per quos religionis sumpsit exordium : per dominum nostrum iesum christum filium tuum.

SECRETA.

| Hostias domine quas nomini tuo sacrandas offerimus apostolica prosequatur oratio . per quam nos expiari tribuas et defendi : per dominum.

[*Erasure of seven lines.*][2]

POSTCOMMUNIO.

Quos caelesti domine alimento satiasti . apostolicis intercessionibus ab omni aduersitate custodi : per dominum nostrum.

## SANCTI PAULI APOSTOLI.

℟. Scio cui credidi.

ORATIO.

DEUS QUI MULTITUDINEM GENTIUM Beati PAULI apostoli praedicatione docuisti : da nobis quaesumus ut cuius natalicia colimus . eius apud te patrocinia sentiamus . per.

SECRETA.

|| Aecclesiae tuae quaesumus domine preces et hostias apostolica commendet oratio . ut quod pro illorum gloria caelebramus . nobis prosit ad ueniam : per.

[+ *Erasure of six lines.*][3]

POSTCOMMUNIO.

Perceptis domine sacramentis . beatis apostolis intercedentibus deprecamur . ut quae pro illorum caelebrata sunt gloria . nobis proficiant ad medelam : per.

## SANCTORUM PROCESSI ET MARTINIANI.

ORATIO.

DEUS QUI NOS SANCTORUM TUORUM PROCESSI ET MARTINIANI confessionibus gloriosis circumdas et protegis : da nobis et eorum imitatione proficere . et intercessione gaudere : per.

SECRETA.

| Suscipe domine preces et munera . quae ut tuo sint digna conspectu . sanctorum tuorum PROCESSI et MARTINIANI precibus adiuuemur : per.

POSTCOMMUNIO.

Corporis sacri et praetiosi sanguinis repleti libamine quaesumus domine deus noster : ut

| fol. 98 *v*. ‖ fol. 99. | fol. 99 *v*.

[1] A pencilled 'nichil' stands opposite the first line of the Oratio of the Mass, and again another opposite the fourth line of the Preface.

[2] Besides the rubric and initial of the erased Preface, much of its text may be deciphered, viz.:—'AETERNE. Et te domine suppliciter exorare | ...aeterne non deseras: | sed per beatos.. tuos continua pro | tectione custodias...re | ctoribus gubernetur: quos operis tui | uicarios eidem contulisti praeesse | ..stores. Et ideo cum.' Nevertheless, no marginal cross can be detected; and the word 'nichil' is pencilled in the outer margin.

[3] Besides rubric and erasure, the following can be deciphered:—'AETERNE...aecclesiam tuam in tuis fidelibus | ...pollentem...sta | re doctrinis praesta (?) quaesumus (?) ut per quos | cog... accepit exordium : per eos | . in finem saeculi accipiat ..caele | sti .. augm..'

quod pia deuotione gerimus . intercedentibus sanctis tuis PROCESSO et MARTINIANO certa redemptione capiamus : per.

## IN TRANSLATIONE UEL ORDINATIONE SANCTI MARTINI EPISCOPI.

DEUS QUI POPULO TUO AETERNAE SALUTIS beatum MARTINUM ministrum concessisti . praesta quaesumus : ut quem doctorem uitae habuimus in terris . intercessorem semper habere mereamur in caelis : per.

SECRETA.

Omnipotens sempiterne deus . munera tuae maiestati oblata . per intercessionem beati MARTINI confessoris tui atque pontificis . ad perpetuam fac nobis proficere salutem : per.

[*Erasure of sixteen lines.*][1]

‖ POSTCOMMUNIO.

Sacramenta salutis nostrae suscipientes . concede quaesumus misericors deus : ut beati MARTINI nos ubique oratio adiuuet . in cuius ueneratione haec tuae obtulimus maiestati : per.

## | IN OCTAUA APOSTOLORUM PETRI ET PAULI.

ORATIO.

DEUS CUIUS DEXTERA BEATUM PETRUM ambulantem in fluctibus ne mergeretur erexit . et coapostolum eius PAULUM tertio naufragantem de profundo pelagi liberauit . exaudi nos propitius . et concede ut amborum meritis aeternitatis gloriam consequamur : qui uiuis et.

SECRETA.

Offerimus tibi domine preces et munera . quae ut tuo sint digna conspectu . apostolorum tuorum PETRI et PAULI quaesumus precibus adiuuemur : per.

POSTCOMMUNIO.

Protege domine populum tuum : et apostolorum tuorum PETRI et PAULI patrocinio confidentem . perpetua defensione conserua : per.

## SANCTORUM SEPTEM FRATRUM.

℟. Laudate pueri.

ORATIO.

PRAESTA QUAESUMUS OMNIPOTENS DEUS ut qui gloriosos martyres . IANUARIUM . Felicem . Philippum . Siluanum . Alexandrum . Uitalem et Marcialem ‖fortes in sua confessione cognouimus . pios apud te in nostra intercessione sentiamus : per dominum nostrum.

SECRETA.

Sacrificiis praesentibus domine quaesumus intende placatus . ut intercedentibus sanctis martyribus tuis . deuotioni nostrae proficiant et saluti : per dominum.

POSTCOMMUNIO.

QUAESVMUS omnipotens deus ut intercedentibus sanctis tuis illius salutaris capiamus effectum .

‖ fol. 100, lin. 16. | fol. 100 *v*. ‖ fol. 101.

[1] Besides initial, a final 's,' and rubric on the first line, and 'MARTINUS' at the end of the third, nothing can be recovered but (4) '. uirtu . . meritis (5)...ffulsit signorum...(6)...populo (7) tuo magist...(8) doctrinae......(9)...s roborauit: ab omni (10) . . sua . . os (11) . . quos. . us (12) sper....e (13)......(14)......(15)...beatitudi (16) ne...: per christum.'

cuius per haec mysteria pignus accepimus : per.

## IN TRANSLATIONE SANCTI BENEDICTI ABBATIS[1].

℟. Os iusti meditabitur.

INTERCESSIO NOS QUAESUMUS DOMINE BEATI BENEDICTI abbatis commendet . ut quod nostris meritis non ualemus . eius patrocinio assequamur : pêr.

SECRETA.

Sacris altaribus domine hostias super positas . sanctus BENEDICTUS quaesumus in salutem nobis prouenire deposcat . per.

[*Erasure, besides rubric,* 101 (19), *of six lines,* 101 (20)—101 *v.* (5).][2]

| POSTCOMMUNIO.

Protegat nos domine quaesumus cum tui perceptione sacramenti BEATUS BENEDICTUS abbas pro nobis intercedendo . ut et conuersationis eius experiamur insignia . et intercessionis ipsius percipiamus suffragia : per.

## IN FESTIUITATE SANCTAE MILDRETHAE UIRGINIS.

℟. *Dilexisti . ius*[3].

DEUS QUI NOS *annua beatae MILDRETHAE uirginis tuae solennitate letificas : concede propitius . ut eius adiuuemur meritis . cuius castitatis irradiamur exemplis : per dominum nostrum iesum christum*[4].

SECRETA.

Hostiam[5] quaesumus domine qua te nobis placari ‖ decreuisti benignus respice . et beatae MILDRETHAE uirginis tuae precibus exoratus . ad nostrae salutis effectum prouenire concede : per dominum nostrum.

[*Erasure, besides rubric, of* 14 *lines.*][6]

POSTCOMMUNIO.

Immortalis alimoniae sacramenta domine suscipientes sup|pliciter imploramus . ut intercessione beatae MILDRETHAE uirginis tuae et uirtutum proficiamus incrementis . et continuae protectionis tuae muniamur suffragiis : per.

| fol. 101 *v.*, lin. 6. ‖ fol. 102. | fol. 102 *v.*

[1] A pencilled 'nichil' stands in the outer margin opposite this title.

[2] A pencilled cross stands in the outer margin of the third and fourth lines of the erased text. Nothing, apart from rubric and initial, is to be deciphered but 'AETERNE · Et gloriam tuam.'

[3] This indication is written on an erasure and in a late twelfth-century hand.

[4] This Oratio is written in an imitative hand and on an erasure. Traces of green pigment reveal, after the superseding 'DEVS,' the letter 'V' and again 'SEXVS' after the superseding 'NOS.' Some such word as 'gratanter' in black minuscules seems to have come next. Nothing more can, I fear, be recovered.

[5] The first line—101 *v.* (20)—of the Secreta is confronted in the outer margin by the following, in three short lines:—'Placabilis atque acceptabilis fiat tibi omnipotens deus haec hostia quam tibi familia tua gra . . . ter offert in lau—' and is continued in 8½ short lines opposite lines 1--7 of the following page, 'de sanctae mildrethae uirginis quae suis sacris meritis a cunctis nos emundet uiciis . per . postcommunio . Sancta misteria nos quaesumus domine et sanctissime uirginis mildrethe intercessio ueneranda a cunctis defendant periculis . et ad gloriam perducant sempiterne felicitatis . per.' This was written by the frequent annotator.

[6] Rubric and initial visible; and at end, respectively, of second, third and fourth lines, 'irtu', ': et', ':'.

### IN FEST[IUITATE] SANCTI DEUSDEDIT ARCHIEPISCOPI.

DEUS QUI NOS BEATI DEUSDEDIT[1] .................... solennia celebrare concedis . eius quaesumus semper meritis et intercessionibus adiuuemur : per.

SECRETA.

Hostias domine quas in honore sancti DEUSDEDIT confessoris tui atque pontificis tibi deferimus benignus intende . et eas illo intercedente benedictione spirituali sanctifica . per.

POSTCOMMUNIO.

Refecti domine muneribus sacris . quaesumus ut intercedente beato DEUSDEDIT confessore tuo atque pontifice . per haec contra omnia aduersa muniamur : per[2].

### SANCTI UUANDREGISILI ABBATIS.

DEUS QUI HODIERNAM DIEM SACRATISSIMAM ‖nobis beati UUANDREGISILI confessoris tui atque abbatis solennitate tribuisti : adesto aecclesiae tuae precibus . ut cuius gloriatur meritis muniatur suffragiis : per.

SECRETA

Sacrificium tibi domine laudis offerimus pro sancti celebritate UUANDREGISILI confessoris tui atque abbatis . ut propitiationem tuam quam nostris operibus non meremur . pii suffragatoris intercessionibus assequamur : per.

PRAEPHATIO.

VERE AETERNE[3] . Et in omni loco ac tempore : omnipotentiae tuae gloriam celebrare . propter quod pietatis officio in commemoratione beati UUANDREGISILI confessoris tui atque abbatis sacrificium tibi laudis offerimus . et magnificentiam tuam in mortificatione ipsius adoramus . Ipse enim tuis fidelibus inherendo mandatis . sic tibi toto nisu ac mentis affectu meruit famulari . hoc tua in |omnibus operante uirtute : ut nullis illecebris corporis . nulla promissione blandimentorum fallacium . tuo ignitus spiritu uinceretur . Quo ita eum omni genere pietatis imbueras . ut ipse tibi et ara et sacrificium et sacerdos esset et templum : per christum.

POSTCOMMUNIO.

Tua sancta sumentes quaesumus domine deus noster : ut beati UUANDREGISILI confessoris tui

‖ fol. 103.

| fol. 103 *v.*

[1] After this word, and at the end of 102 *v.* (6), there is a very rough erasure, revealing, however, the letters 'CH'; and over it, in their turn, almost entirely obliterated, the words, in a very small script, 'confessoris tui atque pontificis.' At the beginning of 102 *v.* (7) I trace under an erasure 'praesulis tui.' The first word of the prayer is represented by a capital D, merely.

[2] The concluding words of this Mass, are in the outer margin confronted by the following note in two lines. It was, I think, written by the principal reviser :—'De sancta margareta. Require in principo [sic] libri huius post aliquas orationes.' Another hand—the hand, I think, which in the margin of 85 *v.*, writing on an erasure, directed the celebrant to the Mass of St Elfege on fol. 171 *v.*—has added, in three short lines, 'que sunt ante Kalendare . post Credo in unum.' See above, fol. 6 *v.*

[3] Opposite this Preface there are two pencilled memoranda, one on the other, viz. a manual cross and the note, 'nichil nisi de communi.' This is, I think, by the writer of the notes on the upper margins of 72 *v.* and 89 *v.* and the outer margins of 78 *v.*, 86, 89 *v.*, 90 *v.* and 95.

atque abbatis nos foueant continuata praesidia : per.

## SANCTAE MARIAE MAGDALENAE.

ORATIO.

SACRATISSIMAM DOMINE BEATAE MARIAE magdalenae qua caelos subiit celebritatem recensentes . supplices implorامus clementiam tuam : ut qui eius deuotionis recolimus insignia . ipsius mereamur compotes effici gloriae : per.

SECRETA.

Salutaris hostiae munus diuinis sacrandum mysteriis . beata MARIA MAGdalena patrocinante nostrorum quaesumus domine exurat rubiginem peccatorum[1] ut illius ‖compunctionis gratiam . et pietatis opera consequi mereamur : per.

POSTCOMMUNIO.

Praebeat nobis domine beatae MARIAE magdalenae salutiferam imitatio sancta doctrinam . quatinus illius partis consortes esse mereamur quae non auferetur ab ea : per.

## SANCTI APOLLINARIS EPISCOPI.

ORATIO.

DEUS FIDELIUM REMUNERATOR ANIMARUM : praesta ut beati APOLLINARIS martyris tui atque pontificis cuius uenerandam celebramus festiuitatem . precibus indulgentiam consequamur . per.

SECRETA.

Hostias tibi domine pro commemoratione beati APOLLINARIS martyris tui offerimus suppliciter deprecantes . ut sicut illi praebuisti sacrae fidei claritatem . sic nobis indulgentiam largiaris et pacem : per[2].

POSTCOMMUNIO.

Sumentes domine gaudia sempiterna participatione sacramenti : praesta quaesumus ut beati APOLLINARIS |martyris tui cuius natalicia colimus . precibus adiuuemur . per.

## SANCTI IACOBI APOSTOLI.

A. Michi autem.

ORATIO.

ESTO DOMINE PLEBI TUAE sanctificator et custos . ut apostoli tui IACOBI munita praesidiis . et conuersatione tibi placeat . et secura deseruiat : per.

SECRETA

Oblationes populi tui domine quaesumus beati IACOBI apostoli tui passio beata tibi conciliet . et quae nostris non sunt aptae meritis . fiant tibi placitae eius deprecatione . per.

[+ *Erasure of* 5¼ *lines.*][3]

‖ fol. 104.

| fol. 104 *v.*

[1] For a similar phrase see 105 (9). See also the 'consequi mereamur' on 124 (4).

[2] The writer of the additions or substitutions on 79, 79 *v.*...94 *v.*, 102 has, opposite lines 13—16, added, in six short lines:—

Sicut munera abel domine placido uultu respexisti . ita quaesumus domine haec sacrificia sint tibi placabilia, ut beati apollinaris sacerdotis et martiris tui digne peragamus uotiua solennia . per.

[3] Besides rubric and initial, the following can be deciphered:—'AETERNE .... salutem (2) semper operet . diui .. celebratio sa . (3) menti ... confidi (4) mus profuturam (?) si beati IACOBI apostoli (5) tui .. intercessionibus .. u (6) uemur.'

POSTCOMMUNIO.

Beati apostoli tui IACOBI quaesumus domine intercessione nos adiuua . pro cuius solennitate percepimus tua sancta laetantes . per.

## EODEM DIE . SANCTORUM CRISTOPHORI ET CUCUPHATI MARTYRUM.

|| DEUS PER QUEM FIDES IGNEM NON SENTIT . ET infidelitas sine igne exuritur : qui beatis martyribus tuis CRISTOPHORO et CUCUFATO flamma sancti spiritus succensis superare tribuisti suorum incendia tormentorum . concede propitius per eorum intercessionem ut nos famulos tuos non exurat flamma uitiorum . sed dilectionis amor nostrorum excoquat[1] rubiginem peccatorum : per.

SECRETA.

Accipe quaesumus domine munera dignanter oblata . et beatorum martyrum tuorum CRISTOFORI et CUCUFAtis suffragantibus meritis . ad nostrae salutis auxilium prouenire concede : per.

POSTCOMMUNIO.

Sumpsimus domine sanctorum martyrum tuorum CRISTOFORI et CUCUFATIS solennitate caelestia sacramenta . quorum suffragiis quaesumus largiaris . ut quod temporaliter gerimus . aeternis gaudiis consequamur : per dominum.

## SANCTORUM FELICIS . SIMPLICII . FAUSTINI . ET BEATRICIS.

| PRAESTA QUAESUMUS DOMINE UT SICUT POPULUS CHRISTIanus martyrum tuorum FELICIS . Simplicii . Faustini . et Beatricis temporali solennitate congaudet . ita perfruatur aeterna . et quod uotis celebrat . comprehendat affectu : per dominum.

SECRETA.

Hostias tibi domine pro sanctorum martyrum tuorum Felicis . Simplicii . Faustini et Beatricis commemoratione deferimus suppliciter obsecrantes . ut et indulgentiam nobis pariter conferant et salutem : per.

POSTCOMMUNIO.

PRAESTA quaesumus omnipotens deus : ut sanctorum tuorum Felicis . Simplicii . Faustini et Beatricis caelestibus mysteriis celebrata solennitas . indulgentiam nobis tuae propitiationis adquirat . per.

## SANCTORUM ABDON ET SENNEN[2].

DEUS QUI SANCTIS MARTYRIBUS TUIS ABDON et SENNEN ad hanc gloriam ueniendi copiosum munus gratiae contulisti : da famulis tuis suorum ueniam peccatorum . ||ut sanctorum tuorum intercedentibus meritis . ab omnibus mereamur aduersitatibus liberari : per dominum.

SECRETA.

Haec hostia quaesumus domine quam in sanctorum tuorum nataliciis recensentes offerimus . et uincula nostrae prauitatis absoluat . et tuae nobis misericordiae dona conciliet : per.

|| fol. 105. | fol. 105 *v*. || fol. 106.

[1] The first letter of 'excoquat' carries an accent in the MS.
[2] Under the last two words is written by the marginal annotator on 79, 79 *v*....104, 'uel crispino et crispiniano.' See 127 *v*. (18).

POSTCOMMUNIO.

Per huius domine operationem mysterii et uitia nostra purgentur . et intercedentibus sanctis tuis iusta desideria compleantur : per.

## SANCTORUM MACHABEORUM.

ORATIO.

FRATERNA NOS DOMINE MARTYRUM TUORUM corona leticet . quae et fidei nostrae praebeat incitamenta uirtutum . et multiplici nos suffragio consoletur : per.

SECRETA.

Accepta sit in conspectu tuo domine nostra deuotio[1] . et eorum nobis fiat supplicatione salutaris . pro quorum solennitate defertur : per.

POSTCOMMUNIO.

Praesta quaesumus omnipotens deus : ut quorum memoriam sacramenti participatione re|colimus . fidem quoque proficiendo sentiamus : per.

## AD UINCULA SANCTI PETRI APOSTOLI.

DEUS[2] QUI BEATUM PETRUM APOSTOLUM A UINCULIS ABSOLUTUM illesum abire fecisti : nostrorum quaesumus absolue uincula peccatorum . et omnia mala a nobis propitiatus exclude : per.

SECRETA.

Oblatum tibi domine sacrificium . intercedente beato Petro apostolo tuo . uiuificet nos semper et muniat : per.

[+*Erasure of nine lines.*][3]

POSTCOMMUNIO.

Corporis sacri et pretiosi ||sanguinis repleti libamine . quaesumus domine deus noster : ut quod pia deuotione gerimus . intercedente beato PETRO apostolo tuo certa redemptione capiamus : per dominum.

## DE SANCTO STEPHANO EPISCOPO.

ORATIO.

DEUS QUI NOS beati STEPHANI martyris tui atque pontificis annua solennitate letificas . concede propitius : ut cuius natalicia colimus . de eiusdem etiam protectione gaudeamus : per.

SECRETA.

Munera tibi domine dicata sanctifica . et intercedente beato STEPHANO martyre tuo atque pontifice : per eadem[4] nos placatus intende . per.

POSTCOMMUNIO.

Haec nos communio domine purget a crimine . et intercedente beato STEPHANO martyre tuo atque pontifice . caelestis remedii faciat esse consortes : per.

| fol. 106 *v*. || fol. 107.

[1] The same corrector as at 87 *v*. (2) has here altered 'nostra' into 'nostrae,' added 'deuotionis oblatio' in the margin, and placed expunctory dots below the several letters of 'deuotio' in the text.

[2] The rubricator has failed to give more than the simple initial, D, here.

[3] A short line has been ruled a little below the manual cross in the margin as though with the intention of writing a note. Initial and rubric visible and (2) 'fidelis apostoli sui PETRI angel. lucis de (3) stinauit: eumque carceralibus tenebris in (4) uolutum . . ferri compeditum milita (5) . . custodi . . septum uirtute mira (6) bil . . . . absolui eduxit (7) Per quem . . eius precibus adiuu. : (8) . peccat . nostro . nexibus . . . (9) . . os . . fes . . per quem.'

[4] The first syllable of 'eadem' is marked with an accent in the MS.

## INUENTIO SANCTI STEPHANI PROTHOMARTYRIS.

DEUS QUI ES SANCTORUM TUORUM SPLENDOR mirabilis. qui hodierna die beati |STEPHANI prothomartyris tui . et sanctorum Nichodemi. Gamalielis. atque Abibon inuentionem gloriosam reuelasti : da nobis in aeterna laetitia de eorum societate gaudere : per dominum nostrum iesum.

SECRETA.

Munera tibi domine nostrae deuotionis offerimus. quae et pro tuorum tibi grata sint honore sanctorum . et nobis salutaria te miserante reddantur : per.

[+*Erasure of eight lines.*][1]

POSTCOMMUNIO.

Sumpsimus domine sanctorum tuorum STEPHANI Nichodemi. Gamalielis atque Abibon solennia celebrantes sacramenta caelestia. ||praesta quaesumus . ut quod temporaliter gerimus . aeternis gaudiis consequamur : per.

## SANCTORUM SIXTI. FELICISSIMI. ET AGAPITI.

DEUS QUI CONSPICIS QUIA EX NULLA NOSTRA uirtute subsistimus . concede propitius : ut intercessione beatorum martyrum tuorum SIXTI. Felicissimi et Agapiti contra aduersa omnia muniamur. per.

SECRETA.

Sacrificiis praesentibus domine quaesumus intende placatus. ut intercedentibus sanctis tuis et deuotioni nostrae proficiant et saluti : per dominum nostrum iesum.

POSTCOMMUNIO.

Praesta quaesumus domine deus noster : ut quorum nobis festiuitate uotiua sunt sacramenta. eorum salutaria nobis intercessione reddantur : per.

## SANCTI DONATI EPISCOPI ET MARTYRIS[2].

ORATIO.

DEUS TUORUM GLORIA SACERDOTUM . PRAESTA QUAESUMUS . ut sancti martyris tui et episcopi DONATI cuius festa gerimus . sentiamus auxilium : per.

SECRETA.

Praesta quaesumus domine ut sancti martyris tui |et episcopi DONATI precibus quae ad laudem nominis tui dicatis honoramus muneribus piae deuotionis nobis fructus accrescat : per dominum nostrum.

POSTCOMMUNIO.

Omnipotens et misericors deus. qui nos sacramentorum tuorum et participes efficis et ministros. praesta ut intercedente beato martyre tuo atque pontifice DONATO. eisdem proficiamus et fidei consortio . et digno seruitio : per.

## SANCTI CIRIACI MARTYRIS SOCIORUMQUE EIUS.

A. Timete dominum omnes sancti eius.

DEUS QUI NOS ANNUA BEATI CIRIACI MARtyris tui sociorumque eius solennitate letificas. concede propitius. ut quorum natalicia colimus . uirtutem quoque passionis imitemur : per dominum.

| fol. 107 *v*. || fol. 108. | fol. 108 *v*.

[1] Initial visible and (3) 'atque Abibon.. gloriosam (4).. auxilium.. tuae propi (5)...(6) ..essionem (?).. (7).. (8).. (9) per christum dominum.'
[2] This Mass is marked with two marginal crosses, or obeli, one on 108 the other on 108 *v*.

SECRETA.

Accepta sit in conspectu tuo domine nostrae deuotionis oblatio . et eorum nobis fiat supplicatione salutaris . pro quorum solennitate defertur : per.

POSTCOMMUNIO.

‖ Refecti participatione muneris sacri . quaesumus domine deus noster : ut intercedentibus sanctis tuis cuius exequimur cultum . sentiamus effectum : per.

## UIGILIA SANCTI LAURENTII MARTYRIS.

A. Dispersit dedit.

ADESTO DOMINE SUPPLICATIONIBUS NOSTRIS . et intercessione beati LAURENTII martyris tui . perpetuam nobis misericordiam benignus impende : per.

SECRETA.

Hostias domine quas tibi offerimus propitius suscipe . et intercedente beato LAURENTIO martyre tuo . uincula peccatorum nostrorum absolue : per.

POSTCOMMUNIO.

Da quaesumus domine deus noster : ut sicut beati LAURENTII martyris tui commemoratione temporali gratulamur officio . ita perpetuo laetemur aspectu : per.

## IN DIE.

A. Confessio.

DA NOBIS QUAESUMUS OMNIPOTENS DEUS UITIORUM nostrorum flammas extinguere . qui beato LAURENTIO tribuisti tormentorum suorum incendia superare : per.

SECRETA.

| Sacrificium nostrum tibi domine quaesumus beati LAURENTII praecatio sancta conciliet . ut cuius honore solenniter exhibetur . meritis efficiatur acceptum : per[1].

[*Erasure of seven lines.*][2]

POSTCOMMUNIO.

Supplices te rogamus omnipotens deus : ut quos donis caelestibus satiasti . intercedente beato LAURENTIO martyre tuo perpetua protectione custodias : per.

## SANCTI TIBURTII MARTYRIS.

BEATI TIBURTII nos domine foueant continuata praesidia . quia non desinis propitius intueri . quos talibus auxiliis concesseris adiuuari : per dominum nostrum.

SECRETA.

‖ Adesto domine precibus populi tui . adesto muneribus . ut quae sacris sunt oblata mysteriis . tuorum tibi placeant intercessione sanctorum : per.

POSTCOMMUNIO.

Sumpsimus domine pignus redemptionis aeternae . sit nobis quaesumus interueniente beato TIBURTIO martyre tuo . uitae praesentis auxilium pariter et futurae : per.

‖ fol. 109. | fol. 109 *v*. ‖ fol. 110.

[1] Opposite lines 1—3 of fol. 109 *v*. is the following, in 4½ short lines:—
Accipe quaesumus domine munera dignanter oblata . et beati Laurentii suffragantibus meritis . ad nostre salutis auxilium prouenire concede . per.

[2] Rubric and initial discernible, and, of the text, 'AETERNE . Et in die sol..tis hodiernae (2) qu . . . (3) uiua tibi pl . . s . . (4) ig . . sus tui amoris . . s . . ter (5) ig . . . passionis . per . . (6) nitatem tormentorum peruenit ad societa (7) tem . . per . .'

## SANCTI HIPOLITI MARTYRIS . ET SOCIORUM EIUS.

DA QUAESUMUS OMNIPOTENS DEUS : UT BEATI YPOLITI martyris tui sociorumque eius ueneranda solennitas . et deuotionem nobis augeat . et salutem : per.

SECRETA.

Respice domine munera populi tui sanctorum tuorum festiuitate uotiua . et tuae testificatio ueritatis nobis proficiat ad salutem : per dominum nostrum.

POSTCOMMUNIO.

Sacramentorum tuorum domine communio sumpta nos saluet . et intercedentibus sanctis tuis in tuae ueritatis luce confirmet : per.

## |SANCTI EUSEBII CONFESSORIS.

DEUS QUI NOS ANNUA beati EUSEBII confessoris tui solennitate laetificas . concede propitius : ut cuius natalicia colimus . per eius ad te exempla gradiamur : per.

SECRETA.

Laudis *tibi*[1] domine hostias immolamus . in tuorum commemoratione sanctorum . quibus nos et praesentibus exui malis confidimus et futuris : per.

POSTCOMMUNIO.

Refecti cibo potuque caelesti deus noster . te supplices exoramus . ut in cuius haec commemoratione percepimus . eius muniamur et precibus . per.

| fol. 110 *v*.

## IN UIGILIA ASSUMPTIONIS SANCTAE MARIAE.

A. Salue sancta parens.

DEUS QUI UIRGINALEM AULAM BEATAE MARIAE in qua habitares eligere dignatus es : da quaesumus ut sua nos defensione munitos . iocundos faciat suae interesse festiuitati : qui cum deo patre.

SECRETA.

Munera nostra quaesumus domine apud clementiam tuam ||dei genitricis commendet oratio . quam ic circo de praesenti seculo transtulisti . ut pro peccatis nostris apud te fiducialiter intercedat : per eundem.

POSTCOMMUNIO.

Concede nobis[2] quaesumus omnipotens deus[2] ad beatae MARIAE semper uirginis gaudia aeterna pertingere . de cuius ueneranda assumptione tribuis annua solennitate gaudere : per.

## IN DIE.

A. Gaudeamus omnes in domino diem festum celebrantes sub honore MARIAE.

UENERANDA NOBIS DOMINE HUIUS DIEI FESTIUITAS OPEM conferat sempiternam : in qua sancta dei genitrix mortem subiit temporalem[3] . nec tamen mortis nex[4]ibus deprimi potuit . quae filium tuum dominum nostrum de se[5] genuit incarnatum : qui tecum.

SECRETA.

Subueniat domine plebi tuae dei genitricis oratio . quam et si pro conditione carnis migrasse cog-

|| fol. 111.

[1] The last three letters of 'tibi' are in a later script than the context, and on an erasure.
[2] A later hand has placed expunctory dots under the several letters of 'nobis' adding an interlinear 'nos' after 'deus.'
[3] By correction of the present editor's from 'teporalem.'
[4] From this point to the end of the prayer traces of erasure underlie the text.
[5] The second letter of 'se' carries an accent.

noscimus . in |caelesti gloria apud te pro nobis orare sentiamus : per eundem.

PRAEPHATIO.

UERE AETERNE. Et te in ueneratione sanctae dei genitricis uirginis MARIAE cuius assumptionis diem celebramus exultantibus animis laudare : benedicere . et praedicare. Quae et unigenitum tuum sancti spiritus obumbratione concepit : et uirginitatis gloria permanente huic mundo lumen aeternum effudit : iesum christum dominum nostrum . Per quem.

POSTCOMMUNIO.

Mensae caelestis participes effecti imploramus clementiam tuam domine deus noster : ut qui festa dei genitricis colimus . a malis imminentibus eius intercessionibus liberemur : per eundem.

## IN OCT[AUA] SANCTI LAURENTII.

Ā.

BEATI LAURENTII NOS FACIAT DOMINE passio ueneranda laetantes . et ut eam sufficienter recolamus . dignos ||efficiat : per dominum nostrum.

SECRETA.

Beati LAURENTII martyris tui honorabilem passionem muneribus domine geminatis exequimur. quae licet propriis sit memoranda principiis . indesinenter tamen permanet gloriosa : per.

POSTCOMMUNIO.

Solennis nobis intercessio beati LAURENTII martyris tui quaesumus domine praestet auxilium . ut caelestis mensae participatio quam sumpsimus . tribuat aecclesiae tuae recensitam laetitiam : per.

## DE SANCTO AGAPITO MARTYRE.

LAETETUR AECCLESIA TUA DEUS beati AGAPITI martyris tui confisa suffragiis . atque eius precibus gloriosis et deuota permaneat. et secura consistat : per.

SECRETA.

Suscipe domine munera quae in eius tibi solennitate deferimus. cuius nos confidimus patrocinio liberari : per.

POSTCOMMUNIO.

Satiasti domine familiam tuam muneribus sacris . eius quaesumus interuentione nos refoue . |cuius solennia celebramus : per.

## DE SANCTO MAGNO MARTYRE[1].

ADESTO DOMINE supplicationibus nostris et intercedente beato MAGNO martyre tuo . ab hostium nos defende propitiatus incursu : per.

SECRETA.

Praesta nobis quaesumus omnipotens DEUS : ut nostrae humilitatis oblatio . et pro tuorum tibi grata sit honore sanctorum . et nos corpore pariter et mente purificet : per.

POSTCOMMUNIO.

Tua sancta sumentes quaesumus domine . ut beati MAGNI martyris tui nos foueant continuata praesidia : per.

| fol. 111 *v*. || fol. 112. | fol. 112 *v*.

[1] The whole course of this Mass is traced by a pencilled obelus in the outer margin.

## SANCTORUM TIMOTHEI ET SIMPHORIANI.

### ORATIO.

AUXILIUM TUUM NOBIS DOMINE QUAESUMUS PLACAtus impende . et intercedentibus beatis martyribus tuis Timotheo et Simphoriano . dexteram super nos tuae propitiationis extende : per.

### SECRETA.

Accepta tibi sit domine sacratae plebis oblatio pro tuorum honore sanctorum . quorum ‖se meritis percepisse cognoscat de tribulatione auxilium . per.

### POSTCOMMUNIO.

Diuini muneris largitate satiati . quaesumus domine deus noster . ut intercedentibus sanctis tuis Timotheo et Simphoriano . eorum semper participatione uiuamus : per.

## SANCTI BARTHOLOMEI APOSTOLI.

### ORATIO.

OMNIPOTENS SEMPITERNE DEUS : QUI HUIUS diei uenerandam sanctamque[1] laetitiam beati apostoli tui BARTHOLOMEI festiuitate tribuisti . da aecclesiae tuae quaesumus et amare quod credidit. et praedicare quod docuit : per.

### SECRETA.

Beati apostoli tui BARTHOLOMEI solennia recensentes . quaesumus domine ut auxilio eius tua beneficia capiamus . pro quo tibi hostias laudis offerimus . per.

### POSTCOMMUNIO.

*Votiua domine in beati apostoli tui bartholomei gloriosa celebritate dona percepimus . quaesumus ut eius precibus et presentis nobis uite presidium . et eterne tribuas conferri leticiam : per*[2].

## |DE SANCTO AUDOENO PONTIFICE.

### ORATIO.

DEUS QUI PERENNEM GLORIAM SANCTISSIMI confessoris tui atque pontificis AUDOENI animae contulisti : tribue quaesumus eius nos apud te ita patrociniis sublimari . ut cum eo uitam possideamus aeternam : per dominum.

### SECRETA.

Oblata quaesumus domine munera fidelis populi meritis beatissimi patroni nostri AUDOENI tibi reddantur accepta . ut ab omni contagione peccati . hisdem quibus famulamur mysteriis . clementer emundari mereamur : per.

### POSTCOMMUNIO.

Mensae celestis participatione uegetati supplices te rogamus omnipotens deus : ut sicut de beati AUDOENI perpetua glorificatione annua caelebritate gaudemus . ita ipsius apud te intercessione ab omni mereamur aduersitate defendi : per.

‖ fol. 113. | fol. 113 *v*.

[1] Accent in MS. over second syllable of 'sanctamque.'

[2] This Postcommunion, written by a decidedly later hand, replaces one of which all that we can now see is the remanent stain of an initial S in green. I have with great difficulty deciphered the following note in the outer margin. Written in two lines by the frequent annotator of the Proprium Sanctorum, it was erased by, not improbably, the writer of the second text :—'Si placet scribe postcommunionem de communi quia non est oratio plena.' My best acknowledgments are due to the Rev. E. G. Wood, Vicar of St Clement's, Cambridge, for time and help most generously given to the task of reading the all but illegible relic of this pencilled memorandum.

## SANCTI RUFI MARTYRIS[1].

ORATIO.

ADESTO DOMINE SUPPLICATIONIBUS NOSTRIS : ‖ut beati RUFI intercessionibus confidentes . nec minis aduersantium . nec ullo conturbemur incursu : per.

SECRETA.

Oblatis quaesumus domine placare muneribus . et intercedente beato RUFO martyre tuo . a cunctis nos defende periculis : per.

POSTCOMMUNIO.

Caelestibus repleti sacramentis et gaudiis supplices te rogamus omnipotens deus : ut cuius gloriamur triumphis . protegamur auxiliis : per.

## DE SANCTO AUGUSTINO EPISCOPO.

ORATIO.

ADESTO SUPPLICATIONIBUS NOSTRIS omnipotens deus et quibus fiduciam sperandae pietatis indulges . intercedente beato AUGUSTINO confessore tuo atque pontifice . consuetae misericordiae tribue benignus effectum : per dominum.

SECRETA.

Sancti confessoris tui AUGUSTINI nobis domine pia non desit oratio . quae et munera nostra tibi conciliet . et tuam nobis indulgentiam semper obtineat : per.

POSTCOMMUNIO.

|Vt nobis domine tua sacrificia dent salutem : beatus AUGUSTINUS confessor tuus atque pontifex quaesumus praecator accedat : per.

## SANCTI HERMETIS MARTYRIS.

ORATIO.

DEUS QUI BEATUM HERMEN MARTIREM tuum uirtute constantiae in passione roborasti . ex eius nobis imitatione tribue pro amore tuo prospera mundi despicere . et nulla eius aduersa formidare : per.

SECRETA.

Sacrificium tibi domine laudis offerimus . pro tuorum commemoratione sanctorum . da quaesumus ut quod illis contulit gloriam . nobis prosit ad salutem : per[2].

POSTCOMMUNIO.

Repleti domine benedictione caelesti . quaesumus clementiam tuam : ut intercedente beato HERMETE martyre tuo quae humiliter gerimus . salubriter sentiamus . per.

## DECOLLATIO SANCTI IOHANNIS BAPTISTAE.

A. Iustus ut palma.

SANCTI IOHANNIS BAPTISTAE ET MARTIRIS tui domine quaesumus ueneranda festiuitas . ‖salutaris auxilii nobis praestet effectum : per.

SECRETA.

Munera tibi domine pro sancti IOHANNIS baptistae passione deferimus . qui dum finitur in terris . factus est caelesti sede per-

‖ fol. 114. | fol. 114 *v*. ‖ fol. 115.

[1] The Mass is stigmatized by two roughly pencilled crosses, one in the outer margin of 113 *v*. (19, 20), the other in that of 114 (1—10).

[2] The marginal annotator, whom we have followed from 79 *v*. to 109 *v*. and 113, has written the following in the outer margin of this prayer :—

Munera nostra domine quaesumus propiciatus assume . et ut tuis digne famulemur altaribus . sancti tui nos hermetis intercessione custodi . per.

It fills four short lines.

petuus. quaesumus ut eius obtentu nobis proficiant ad salutem : per.

[+*Erasure, with rubric, of fourteen lines.*][1]

| POSTCOMMUNIO.

Conferat nobis quaesumus domine sancti IOHANNIS utrunque solennitas . ut et magnifica sacramenta quae sumpsimus . et significata ueneremur . et in nobis potius edita gaudeamus : per.

## DE SANCTA SABINA.

℟. Cognoui domine.

ORATIO.

EXAUDI NOS DEUS salutaris noster : ut sicut de beatae SABINAE festiuitate gaudemus . ita piae deuotionis erudiamur affectu : per.

SECRETA.

Gratanter domine ad munera dicanda concurrimus . quae nomini tuo pro solennitate sanctae martyris SABINAE suppliciter immolamus : per.

POSTCOMMUNIO.

Purificet nos domine quaesumus et diuini perceptio sacramenti. et gloriosa deprecatio sanctae SABINAE : per.

## SANCTORUM FELICIS ET ADAUCTI.

ORATIO.

MAIESTATEM TUAM DOMINE SUPPLICES deprecamur . ut sicut nos iugiter sanctorum tuorum commemoratione laetificas . ita semper supplicatione defendas : per.

|| SECRETA.

Hostias domine tuae plebis intende . et quas in honorem sanctorum tuorum deuota mente concelebrat . proficere sibi sentiat ad salutem : per.

POSTCOMMUNIO.

Repleti domine muneribus sacris. quaesumus intercedentibus sanctis tuis in gratiarum semper actione maneamus : per.

## SANCTI PRISCI MARTYRIS.

ORATIO.

OMNIPOTENS SEMPITERNE DEUS . fortitudo certantium et martyrum palma . solennitatem hodiernae diei propitius intuere . et aecclesiam tuam continua fac celebritate gaudere . ut intercessione beati PRISCI martyris tui omnium in te credentium uota perficias : per.

SECRETA.

Eius tibi precibus domine quaesumus grata reddatur oblatio . pro cuius est festiuitate immolanda : per.

POSTCOMMUNIO.

Praesta quaesumus domine ut sacramenti tui participatione uegetati . sancti quoque martyris tui PRISCI precibus adiuuemur : per[2].

| fol. 115 *v.*

|| fol. 116.

[1] Initial visible; as also 'AETERNE . qui praecursorem filii tui tanto (2) munere ditasti ut pro ueritatis praeco(3)nio capite plecteretur et qui christum aqua (4) baptizauerat . ab ipso in spiritu bapti(5)zatus pro eodem sanguine proprio ungue(6)retur. Praeco namque (?) ueritatis quae (7) christus est herodem . . fraternis thala(8)mis prohibendo carceris obscuritate (9) detruditur ubi solius diuinitatis tuae (10) lumine frueretur...capitalem (11) sententiam subiit et ad . . f . . d . . (12) prae. . . . (13) mundo dig. . demonstrauit . . ad (14) inferos prae. . morte praecessit. Et ideo.'

[2] The frequent annotator has here—116 (20)—inserted, in two short lines, the following memorandum:—'De ordinatione sancti gregorii require in ordinatione sancti martini.'

Just under it, and in the lower right-hand corner of the page, a pencilled note in six brief lines can be partially deciphered:—'officium statuit . . alleluia statuit dominus beato Gregorio testamentum...ac dedit illi sacerdotium in aeternum.' See 99 *v.* (10) and 141 *v.* (18).

## ‖IN NATIUITATE SANCTAE MARIAE UIRGINIS.

SVPPLICATIONEM SERVORVM TVORVM DEUS MISERATOR EXAUDI : UT QUI in natiuitate dei genitricis et uirginis congregamur . eius intercessionibus a te de instantibus periculis eruamur : per eundem.

SECRETA.

Unigeniti tui domine nobis succurrat humanitas . ut qui natus de uirgine matris integritatem non minuit sed sacrauit . in natiuitatis eius solenniis a nostris nos piaculis exuens . oblationem nostram tibi faciat acceptam : qui tecum.

[+*Blank erasure of nearly seven lines.*][1]

POSTCOMMUNIO.

‖Sumpsimus domine celebritatis annuae uotiua sacramenta : praesta quaesumus ut et temporalis uitae nobis praebeant remedia et aeternae : per.

## SANCTI ADRIANI MARTYRIS.

ORATIO.

PRAESTA QUAESUMUS OMNIPOTENS DEUS . UT QUI BEATI ADRIANI martyris tui natalicia colimus . a cunctis malis imminentibus eius intercessionibus liberemur : per.

SECRETA.

Munera domine tibi dicata sanctifica . et intercedente beato ADRIANO martyre tuo per eadem[2] nos placatus intende : per.

POSTCOMMUNIO.

Beati ADRIANI martyris tui domine intercessione placatus . praesta quaesumus ut quae temporaliter gerimus . perpetua saluatione capiamus : per.

## SANCTI GORGONII MARTYRIS.

Ā. Gloria et honore coro.

SANCTUS MARTYR tuus GORGONIUS sua nos intercessione laetificet . et pia faciat solennitate gaudere . per.

SECRETA.

Grata tibi sit domine nostrae seruitutis oblatio . pro qua sanctus |GORGONIUS martyr interueniat : per.

POSTCOMMUNIO.

Familiam tuam quaesumus domine suauitas illa contingat et uegetet . qua in martyre tuo GORGONIO christi tui bono iugiter odore pascatur : per dominum.

## SANCTORUM PROTI ET IACINCTI.

ORATIO.

BEATI PROTI NOS DOMINE ET IACINCTI FOueat praetiosa confessio . et pia iugiter intercessio tueatur : per.

SECRETA.

Pro sanctorum tuorum PROTI et IACINCTI COMmemoratione munera tibi domine quae debemus exoluimus . praesta quaesumus ut

| fol. 116 *v.* ‖ fol. 117. | fol. 117 *v.*

[1] Under the marginal cross is a roughly pencilled 'nichil.' The erased initial was evidently a monogram of some artistic pretension. There are a few other such, in the Proprium de Tempore, as at 41 (13) and 51 *v.* (17), and in the Proprium Sanctorum, as at 78 *v.*, 95 *v.*, 96 *v.*, 125, 129 and 131. It is to be seen fully developed at 92 *v.* and 98. It may be briefly described as a coalesced U and D with a bold horizontal stroke crossing the upright limb common to the two letters, but docked of the outer curve of the D.

[2] Accent in MS. over first syllable of 'eadem.'

remedium nobis perpetuae salutis operentur : per.

POSTCOMMUNIO.

Vt percepta nos domine tua sancta purificent . beati PROTI et IACINCTI quaesumus imploret oratio : per.

## IN TRANSLATIONE SANCTI AUGUSTINI ANGLORUM APOSTOLI . SANCTORUMQUE ARCHIPRAESULUM . LAURENTII . MELLITI . IUSTI . HONORII . DEUSDEDIT . THEODORI . CETERORUMQUE SANCTORUM.

Ā.

‖PRAESTA[1] QVAESVMVS OMNIPOTENS DEVS : VT SICVT HODIERNA SANCTORUM AUGUSTINI Sociorumque eius translatione illustramur . ita apud te in aeterno tantorum patronorum splendore laetemur : per dominum nostrum iesum.

SECRETA.

IN hac domine sanctorum tuorum AUGUSTINI suorumque consortum translatione splendida . ipsorum quaesumus patrocinio complaceant tuae pietati haec sancta libamina : per dominum nostrum.

[+*Erasure of ten lines.*][2]

|POSTCOMMUNIO.

In ueneratione sancti patris AUGUSTINI beatorumque eius sociorum quaesumus omnipotens deus : ut tantis patronis nos iungant haec sancta quae sumpsimus : per.

## IN EXALTATIONE SANCTAE CRUCIS.

Ā. Nos autem.

DEUS QUI NOS HODIERNA DIE EXALTATIonis sanctae CRUCIS annua solennitate laetificas : praesta quaesumus ut cuius mysterium in terra cognouimus . eius redemptionis premia in caelo consequamur : per.

SECRETA.

Deuotas domine humilitatis nostrae preces et hostias misericordiae tuae praecedat auxilium . et[3] salutem . quam per adam in

‖ fol. 118. | fol. 118 *v*.

[1] Opposite lines 1—8 the frequent annotator gives us in fifteen short lines :—
Da quaesumus omnipotens deus ut beati augustini confessoris tui atque pontificis sociorumque eius sacre translationis ueneranda solennitas . et deuotionem nobis augeat et salutem . per.

SECRETA.

Suscipe domine preces et munera . quae ut tuo sint digna conspectu sanctorum confessorum tuorum augustini sociorumque eius quaesumus precibus adiuuemur . per.

POSTCOMMUNIO.

Praesta quaesumus domine deus noster . ut quorum nobis festiuitate uotiua sunt sacramenta . eorum salutaria nobis intercessione reddantur : Per.

[2] This Preface is really marked, on the outer margin of 118 (12), by two manual crosses. Their transverse lines would almost coincide were it not that one is set obliquely to the other. Not only the rubric and initial, but most of the text of this constituent is easily discernible :—'AETERNE. Et in hac beati patris AUGU(2)STINI suorumque collegarum prae (3) cl . . slatione . te mirabilem (4) in sanctis tuis collaudare. Qu . . (5)mas non solum aeterna gloria coronas . sed (6) et corporales cineres salutifera (?) gratia (7) mirificas et luce futurae resurrectio(8)nis illustras . ipsorum quaesumus nos collegio (9) beatific . . quorum celebramus beatifica (10) festa : per christum dominum.'
The second of the manual crosses in the margin was perhaps made with the same pencil as the marginal E at 132 (7).

[3] The stop and the 'et' are closely crowded together in the MS.

paradyso ligni clauserat temerata praesumptio . ligni rursum fides aperiat : per dominum.

[+*Erasure, besides rubric, of thirteen lines of text.*][1]

|| POSTCOMMUNIO.

IESU christi domini nostri corpore et sanguine saginati . per quem sanctae CRUCIS est sanctificatum uexillum : quaesumus domine . ut sicut adorare meruimus . ita perennitatis eius gloriae salutari potiamur effectu : per eun.

## SANCTORUM CORNELII . ET CIPRIANI.

ORATIO.

INFIRMITATEM NOSTRAM QUAESUMUS DOMINE PROPITIUS respice . et mala omnia quae iuste meremur . sanctorum tuorum CORNELII et CIPRIANI intercessione auerte : per.

SECRETA.

| Plebis tuae domine munera benignus intende . quae maiestati tuae pro sanctorum CORNELII et CIPRIANI martyrum solennitatibus sunt dicanda : per.

POSTCOMMUNIO.

Satiati sumus domine muneribus sacris . quae tanto nobis uberius credimus profutura . quanto sanctius haec meritis intercedentibus martyrum nos percepisse confidimus : per.

## SANCTI NICOMEDIS MARTYRIS.

ORATIO.

ADESTO DOMINE POPULO TUO : UT beati NICOMEDIS martyris tui merita praeclara suscipiens . ad impetrandam misericordiam tuam semper eius patrociniis adiuuetur : per dominum.

SECRETA.

Suscipe domine munera propitius oblata . quae maiestati tuae beati NICOMEDIS martyris tui commendet oratio : per.

POSTCOMMUNIO.

Purificent nos quaesumus domine sacramenta quae sumpsimus . et intercedente beato Nicomede martyre tuo . a cunctis || efficiant uitiis absolutos . per.

## SANCTI THEODORI ARCHIEPISCOPI[2].

DEUS QUI AECCLESIAM TUAM APOSTOLICIS UOLUISTI constare doctrinis . concede *propitius*[3] *: ut intercessione beati THEODORI confessoris tui atque pontificis et uirtu*tum semper proficiat incrementis . et sempiternis foueatur auxiliis : per.

SECRETA.

Accepta sit in conspectu tuo domine haec oblatio . et eius nobis fiat supplicatione salutaris . pro cuius solennitate defertur : per.

|| fol. 119, lin. 11. | fol. 119 *v*. || fol. 120.

[1] The first stroke of the marginal cross was drawn at half a right angle from the perpendicular. Most of the Preface can be deciphered:—'AETERNE . qui beatae crucis patibulum quod erat scelestis ad paenam: conuertisti redemptis ad uitam. Concede plebem tuam . . praesidi . . ata uexill . . Sit ei crux fidei fundamentum sit spei suffragium: sit in aduersis auxilium: sit in prosperis adiumentum. Sit in hoste uictoria: sit in campo custodia: sit in domo concordia: sit in uia protectio. Vt pastor in futurum gregem seruet incolumem per sanctae (?) crucis uirtutem (?) quae nobis conuersa est agno uincente in salutem. Per quem.'

[2] The component letters of 'ARCHIEP̄I' are ranged perpendicularly in the adjacent margin.

[3] The portion of the prayer here italicized is written on an erasure and in an imitative hand.

[+*Erasure, besides rubric, of nine lines.*][1]

|inherere mandatis : et cum eo gaudiis perfrui sempiternis : per christum.

POSTCOMMUNIO.

Sumptis domine caelestibus sacramentis . concede propitius : ut intercessione beati THEODORI confessoris tui atque pontificis . ab omnibus semper protegamur aduersis : per.

## IN UIGILIA SANCTI MATHEI APOSTOLI ET EUANGELISTAE[2].

DA NOBIS QUAESUMUS OMNIPOTENS DEUS : UT beati MATHEI apostoli tui et euangelistae quam praeuenimus ueneranda solennitas . et deuotionem nobis augeat et salutem : per.

SECRETA.

Apostolicae reuerentiae culmine offerentes tibi sacra mysteria . praesta domine quaesumus ut beati MATHEI euangelistae suffragiis cuius natalicia praeuenimus . haec plebs tua semper et sua uota depromat . et desiderata percipiat : per.

POSTCOMMUNIO.

Beati MATHEI euangelistae et apostoli tui quaesumus domine supplicatione ||placatus . et ueniam nobis tribue . et remedia sempiterna concede : per.

## IN DIE.

ORATIO.

BEATI MATHEI[3] APOSTOLI TUI et euangelistae quaesumus domine precibus adiuuemur . ut quod possibilitas nostra non obtinet . eius nobis intercessione donetur : per dominum.

SECRETA.

Supplicationibus apostolicis beati MATHEI euangelistae quaesumus domine aecclesiae tuae commendetur oblatio . cuius magnificis praedicationibus eruditur : per.

[+*Erasure of six lines.*][4]

POSTCOMMUNIO

Perceptis domine sacramentis . beato MATHEO apostolo tuo et euangelista interueniente deprecamur . ut quae pro eius celebrata |sunt gloria . nobis proficiant ad medelam : per.

| fol. 120 *v*. || fol. 121. | fol. 121 *v*.

[1] Rubric and initial discernible. So much of the Preface as lies on 120 *v*. has not been erased. The erasure of text on 120 was effectually executed. Not a letter can be recovered. The first manual cross was followed by another, the limbs of which unequally bisect its two strokes. On or under one of the intersections a double mark somewhat like an inverted W has been drawn. I suspect that the erasing knife on its first journey spared this Preface, and that the partial but singularly effectual deletion of text took place as the result of a second condemnation indicated by the second cross.

[2] The first line of the text of this Mass is noted by a marginal symbol of frequent occurrence in the sequel—a small irregularly drawn circle in pencil crossed by a nearly horizontal line in pencil. It may be convenient to call it a traversed circlet. This is the first instance of its occurrence. Just below it is a pencilled note, 'not ep.'

[3] Traversed circlet in margin of first line.

[4] The marginal cross confronts the third line, not the first, of the Preface; and above it is the memorandum 'not ep' [? nota epistolam]. The text of the erased constituent is for the most part distinctly traceable:—'AETERNE . Qui aecclesiam tuam . . fidelibus . ubique pollentem apostolicis facis constare doctrinis praesta quaesumus ut per quos initium (?) diuinae cognitionis accepit per eos usque in finem saeculi capiat regni caelestis augmentum : per christum.' Compare this with what remains of the Preface on 99 (5—10), and note the memorandum at 139 *v*. (15).

## SANCTORUM MAURICII . EXUPERII . CANDIDI.

ANNUE[1] QUAESUMUS OMNIPOTENS DEUS : UT NOS SANCTORUM tuorum MAURICII . Exuperii . Candidi . Uictoris . Innocentii et Uitalis ac sociorum eorum laetificet festiua solennitas . ut quorum suffragiis nitimur nataliciis gloriemur[2] : per.

SECRETA.

Respice domine munera quae in passionis sanctorum tuorum MAURICII . Exuperii . candidi . uictoris . innocentii . et uitalis ac sociorum eorum commemoratione deferimus . et praesta ut quorum honore sunt grata . eorum nobis intercessione sint proficua : per.

[+ *Erasure of nine lines.*][3]

‖ POSTCOMMUNIO.

Caelestibus refecti sacramentis et gaudiis . supplices te rogamus domine . ut quorum gloriamur triumphis . protegamur auxiliis . per.

## SANCTORUM COSMAE ET DAMIANI.

ORATIO.

PRAESTA[4] QUAESUMUS OMNIPOTENS DEUS : UT QUI SANCTORUM TUORUM COSMAE et DAMIANI natalicia colimus . a[5] cunctis malis imminentibus eorum intercessionibus liberemur : per.

SECRETA.

Sanctorum tuorum nobis domine pia non desit oratio . quae et munera nostra tibi conciliet . et tuam nobis indulgentiam semper obtineat : per.

POSTCOMMUNIO.

Protegat domine quaesumus populum tuum . et participatio caelestis indulta conuiuii . et deprecatio collata sanctorum : per.

## IN UENERATIONE SANCTI MICHAELIS ARCHANGELI.

Benedicite dominum omnes angeli eius. Benedic anima.

| DEUS QUI MIRO ORDINE ANGELORUM ministeria hominumque dispensas : concede propitius : ut quibus tibi ministrantibus in caelo semper assistitur . ab his in terra uita nostra muniatur : per.

SECRETA.

Hostias tibi domine laudis offerimus suppliciter deprecantes . ut easdem angelico pro nobis interueniente suffragio . et placatus accipias . et ad salutem nostram prouenire concedas : per.

[*Erasure of eight lines.*][6]

‖ fol. 122, lin. 4.

| fol. 122 *v*.

[1] Traversed circlet in outer margin of first line of text.
[2] 'suffragiis nitimur nataliciis gloriemur.' I print the text as it was in the first instance written; but the frequent annotator has underscored it with a series of expunctory dots and superseded it by 'nataliciis gloriamur suffragiis adiuuemur.'
[3] Traces of initial and rubric.
[4] The margin is marked by two concentric circlets doubly traversed.
[5] This word carries an accent in the MS.
[6] Most of the Preface is visible:—'VERE AETERNE . SANCTI MICHAELIS archangeli merita praedicantes . Quamvis enim nobis sit omnis angelica ueneranda sullimitas: quae in maiestatis tuae consistit gloriosa conspectu: illa tamen est propensius honoranda quae in eius ordinis dignitate caelestis militiae meruit p.. patum: per christum.' Traces of rubric.

POSTCOMMUNIO

Beati archangeli tui MICHAELIS intercessione suffulti. supplices te domine ‖deprecamur. ut quod ore prosequimur. contingamus et mente: per.

## DE SANCTO IERONIMO.

ORATIO.

DEUS QUI BEATI[1] IERONIMI mentem gratiae tuae munere inspirasti. et per eum diuinarum scripturarum sacramentis tuorum fidelium mentes instruxisti: eius quaesumus interuentu nos aeternae dulcedinis tuae fonte satiare digneris. per.

SECRETA.

Munera nostrae deuotionis quae in beati IERONIMI confessoris tui festiuitate tuae maiestati omnipotens deus deferimus. eius quaesumus interuenientibus meritis. nos perpetua protectione muniant. per.

[+ *Erasure of nearly six lines.*][2]

POSTCOMMUNIO.

|Repleti alimonia caelesti. quaesumus domine ut intercedente beato IERONIMO confessore tuo. misericordiae tuae gratiam consequi mereamur: per.

## DE SANCTO HONORIO ARCHIEPISCOPO.

SANCTI NOS DOMINE HONORII confessoris tui atque pontificis natalicia uotiua laetificent. et suae nos beneficiis intercessionis attollant: per.

SECRETA.

Offerimus tibi domine preces et munera in honorem sancti antistitis tui HONORII gaudentes. praesta quaesumus ut et conuenienter haec agere. et remedium sempiternum ualeamus adquirere: per.

PRAEPHATIO.

VERE AETERNE[3]. Et tuam clementiam pronis mentibus exorare: ut beati archipresulis HONORII meritis. tribuas nobis aeternae beatitudinis consortium: et mereamur cum eo interesse caelestibus choris angelorum: per christum dominum.

POSTCOMMUNIO.

Quaesumus[4] omnipotens deus: ut per haec sacro sancta my‖steria quae sumpsimus. intercedente beato HONORIO confessore tuo atque pontifice. peccatorum omnium ueniam consequi mereamur. per.

## SANCTORUM REMIGII ET GERMANI.

SANCTORUM CONFESSORUM tuorum REMIGII atque GERMANI episcoporum nos domine beata merita prosequantur. et tuo semper faciant amore feruentes: per.

‖ fol. 123. | fol. 123 *v*. ‖ fol. 124.

[1] Traversed circlet in outer margin.

[2] There are two manual crosses, almost coincident, opposite the beginning of the erased Preface, the text of which would be legible throughout but for the tearing away of a strip of membrane from the surface of the written page. The lesion has completely carried off an inch of text from four consecutive lines, 16—19. What remains is, besides the rubric and initial, as follows:—'AETERNE Qui aecclesiae tuae filios beati IE ... sacris doctrinis imbuis et diuin ... scripturarum spiritualibus archanis ... s. et contra infidelium errores ... propugnaculis iugiter defendis: per dominum nostrum.'

[3] Manual cross in margin. The erasure on the other side of the leaf obliged the destroying knife to spare this Preface.

[4] A mere 'Q' replaces in the MS. the usual compendium of 'Quaesumus.'

SECRETA.

Tibi nos quaesumus domine haec hostia reddat immolanda placitos . tuorum digna postulatione sanctorum REMIGII atque GERMANI episcoporum : per.

PRAEPHATIO.

VERE AETERNE[1] . Quoniam sanctorum quoque REMIGII atque GERMANI episcoporum in hodierna die geminasti nobis confessione laetitiam . Qui pariter sacerdotes egregii : quod praedicauerunt ore . operibus compleuerunt ad gloriam : per christum dominum.

POSTCOMMUNIO.

Repleti substantia reparationis uitae quaesumus domine deus noster : ut festiuitate sanctorum |sanctorum[2] confessorum REMIGII et GERMANI episcoporum . per ea quae nobis munera dignaris praebere caelestia . tribuas nos ingeri caelestibus : per.

## SANCTI LEODEGARII EPISCOPI ET MARTYRIS.

OMNIPOTENS SEMPITERNE DEUS SANCTO LEODEGARIO sacerdote et martyre tuo intercedente cuius hodie natalicia celebramus . nostrae quoque fragilitati diuinum praetende subsidium . ut misericordiam sempiternam per quam illa felix anima exultauit . nos saltem sincera professione mereamur : per[3].

| fol. 124 *v*.

SECRETA.

Offerimus hostias nomini tuo domine . quantum de nostro merito formidantes . tantum de sancti sacerdotis ac martyris tui LEODEGARII suffragiis confidentes . praesta quaesumus ut nobis ueniam conferant et salutem : per dominum.

POSTCOMMUNIO.

Concede quaesumus domine deus noster : ut perpetuo semper quod sumpsimus sacramento uiuamus . ‖quoniam suffragiis sacerdotis ac martyris tui LEODEGARII protegere non desistis . quos tuis semper indulseris inherere mysteriis : per.

## SANCTAE FIDIS UIRGINIS ET MARTYRIS.

ORATIO.

DEUS[4] QUI PRESENTEM DIEM BEATAE FIDIS UIRginis martyrio facis esse solennem : praesta aecclesiae tuae ut cuius meritis gloriatur . eius precibus adiuuetur : per.

SECRETA.

Suscipe domine preces et hostias . meritis beatae FIDIS uirginis et martyris tibi dicatas . et concede ut eius nobis sint supplicatione salutares . cuius sunt ueneratione solennes . per.

‖ fol. 125.

[1] Besides two manual crosses of unequal size in the margin opposite the first line of the Preface, 124 (13), a line obliquely crossed by another at its upper part extends along so much of the Mass as is comprised in 124 (4—20).
[2] The word 'sanctorum' is repeated in the MS.
[3] The frequent annotator adds in the outer margin of 124 *v*. (5—9), in seven short lines, as follows :—
Praesta quaesumus omnipotens deus ut sicut beati leodegarii antistitis uita uirtutibus clara et mors martirii consummatione refulsit insignis . ita meritis ipsius honeste uite forma nostris resplendeat moribus et actibus . per.
[4] At beginning of Oratio—125 (5)—traversed circlet in outer margin.

PRAEPHATIO.

UERE[1] . PER CHRISTUM . Sponsum uirginum et uirginitatis auctorem . Regem martyrum . et caelestis militiae ducem . Qui nascendo de uirgine . singulare decus concessit uirginibus . Resurgens ab inferis . uictoriae signum condonauit martyribus . Hanc igitur geminam gratiam beata FIDES ut esset |uirgo et martyr ab ipso domino iesu christo promeruit . Et ideo.

POSTCOMMUNIO.

Quos refecisti domine caelesti conuiuio . beatae FIDIS uirginis et martyris iuuante patrocinio . supernorum ciuium fac dignos collegio . per.

## SANCTI MARCI PAPAE.

EXAUDI DOMINE PRECES NOSTRAS . ET INTERueniente beato MARCO confessore tuo atque pontifice . supplicationes nostras placatus intende : per.

SECRETA.

Accepta tibi sit domine sacratae plebis oblatio . pro tuorum honore sanctorum . quorum[2] se meritis percepisse de tribulatione cognoscit auxilium : per.

POSTCOMMUNIO.

Da quaesumus domine fidelibus populis sanctorum tuorum[3] semper ueneratione letari . et eorum perpetua supplicatione muniri : per.

| fol. 125 *v*.

## SANCTI DIONISII EPISCOPI.

Ā. Intret in conspectu.

DEUS QUI HODIERNA DIE BEATUM DIONISIUM uirtute constantiae in passione ‖roborasti : quique illi ad praedicandam gentibus gloriam tuam Rusticum et Eleutherium sociare dignatus es : tribue nobis quaesumus ex eorum imitatione pro amore tuo prospera mundi despicere . et nulla eius aduersa formidare : per.

SECRETA.

Hostia haec quaesumus domine quam in sanctorum tuorum DIONISII . Rustici et Eleutherii nataliciis recensentes offerimus . et uincula nostrae prauitatis absoluat . et tuae nobis misericordiae dona conciliet : per.

PRAEPHATIO.

VERE ....................................
........................[4] Rustici et Eleutherii pia certamina ad copiosam perducis uictoriam . atque perpetuum eis largiris triumphum : ut aecclesiae tuae semper sint in exemplum . Praesta nobis quaesumus ut per eorum intercessionem quorum festa celebramus . pietatis tuae munera capiamus : per christum dominum.

POSTCOMMUNIO.

QUAESUMUS omnipotens deus : ut qui caelestia alimenta |percepimus . intercedentibus sanctis tuis DIONISIO Rustico et Eleutherio.

‖ fol. 126. | fol. 126 *v*.

[1] At beginning of Preface—125 (14)—two manual crosses in outer margin, and near them, I think, the letter 'n.'

[2] Thus in the first instance; but expunctory dots are ranged under the several letters of 'tuorum' and 'sanctorum quorum'; 'sancti marci' and 'cuius' being, respectively, interlineated above the first and last of the three words.

[3] Similarly, 'sanctorum tuorum' is in the MS. superseded by 'sancti marci pontificis.'

[4] Only one line of the Preface has been erased; its contents were 'AETERNE : Qui sanctorum martyrum DIONISII.'

per haec contra omnia aduersa muniamur : per.

## SANCTI CALIXTI PAPAE ET MARTYRIS.

DEUS QUI CONSPICIS NOS EX nostra infirmitate deficere : ad amorem tuum nos misericorditer per sancti CALIXTI martyris tui atque pontificis exempla restaura : per.

SECRETA.

Mystica nobis domine prosit oblatio . quae nos et a reatibus nostris expediat . et perpetua saluatione confirmet : per.

POSTCOMMUNIO.

QUAESUMUS omnipotens deus : ut et reatum nostrum munera sacrata purificent . et recte uiuendi nobis operentur effectum : per.

## DE SANCTO LUCA EUANGELISTA.

INTERUENIAT[1] pro nobis quaesumus domine sanctus tuus LUCAS euangelista . qui crucis mortificationem iugiter in suo corpore pro tui nominis honore portauit : per.

SECRETA.

Donis nos caelestibus da quaesumus domine libera mente seruire . ut munera quae deferimus . interueniente ‖beato euangelista LUCA . et medelam nobis operentur et gloriam : per.

[+*Erasure besides rubric, of thirteen lines.*][2]

Praesta quaesumus omnipotens deus : ut id quod de sancto altari tuo accepimus . precibus beati LUCAE euangelistae sanctificet animas nostras . per quod tuti esse possimus : per.

## DE SANCTIS UIRGINIBUS XI.

A̅.

|DEUS QUI NOBIS SANCTAM HUIUS DIEI SOLLENnitatem in ueneratione beatarum uirginum martyrumque tuarum concessisti : adesto familiae tuae precibus . et da ut quarum hodie festa celebramus . earum meritis et intercessionibus adiuuemur : per.

SECRETA.

Praesentia munera quaesumus domine serena pietate intuere . ut sancti spiritus perfundantur benedictione . et in nostris cordibus eam dilectionem confirment . per quam sanctae uirgines et martyres tuae omnia corporis tormenta deuicerunt : per.

POSTCOMMUNIO.

Sumpsimus domine sanctarum uirginum martyrumque tuarum solennitate sacramenta caelestia . quarum suffragiis quaesumus largi-

‖ fol. 127. | fol. 127 *v.*

[1] Traversed circlet in margin—126 *v.* (14)—adjacent to first word.

[2] The condemnatory mark in the adjacent margin is a small Roman cross. What can now be distinguished of the Preface is 'VERE AETERNE. Et te in sanctorum tuorum meritis gloriosius collaudare . benedicere et praedicare: quaesumus (?) dimicantes contra antiqui serpentis . . a (4) . . . . expugnabil . . rex (5) gloriae roborasti . . beatus Lucas (6) euangelist . . assumpto scuto fidei et (7) gal . . salutis . et gladio . . s . . sancti . . (8) con ... hostes pugnauit: et eua(9)ngelicae nobis ... a (10) . . Unde . . domine . . (11) pietatem tuam: ut qui eum tot . . (12) . . prae . g . . nos. s . . mes (13) ... et ad . . s meritis: per christum.'

aris . ut quod temporaliter gerimus . aeternis gaudiis consequamur : per[1].

## IN UIGILIA APOSTOLORUM SIMONIS ET IUDAE.

CONCEDE[2] QUAESUMUS OMNIPOTENS DEUS : UT SICUT APOSTOLORUM tuorum SIMONIS et IUDAE gloriosa na||talicia praeuenimus . sic ad tua beneficia promerenda . maiestatem tuam pro nobis ipsi praeueniant : per.

SECRETA.

Muneribus nostris domine apostolorum tuorum SIMONIS et IUDAE festa praecedimus humiliter postulantes . ut quae conscientiae nostrae praepediuntur obstaculis . illorum meritis grata reddantur : per.

POSTCOMMUNIO.

Sumpto domine sacramento suppliciter deprecamur : ut intercedentibus beatis apostolis tuis . quod temporaliter gerimus . ad uitam capiamus aeternam : per.

## IN DIE.

ORATIO.

DEUS QUI NOS PER BEATOS APOSTOLOS TUOS SIMONEM et IUDAM ad cognitionem tui nominis uenire tribuisti : da nobis eorum gloriam sempiternam et proficiendo celebrare . et celebrando proficere : per.

SECRETA.

Gloriam domine sanctorum apostolorum perpetuam percurrentes . quaesumus ut eandem sacris mysteriis expiati . dignius celebremus . per.

[+*Erasure of six lines.*][3]

| POSTCOMMUNIO.

Perceptis domine sacramentis supplices te rogamus : ut intercedentibus beatis apostolis tuis . quae pro illorum ueneranda gerimus passione : nobis proficiant ad medelam : per.

## IN UIGILIA OMNIUM SANCTORUM.

Ā. Timete dominum.

DOMINE DEUS NOSTER MULTIPLICA SUPER NOS gratiam tuam : et quorum praeuenimus[4] gloriosa solennia . tribue subsequi in sancta professione laetitiam : per.

SECRETA.

Altare tuum domine deus muneribus cumulamus oblatis . da quaesumus ut ad salutem nostram omnium sanctorum tuorum praecatione proficiant : quorum solennia uentura praecurrimus : per.

|| fol. 128.

| fol. 128 *v.*, lin. 6.

[1] Here, in the outer margin of 127 *v.* (18) the frequent annotator writes, as usual, in ink :—
De sanctis crispino et crispiniano Require in festo sanctorum abdon et sennen ante ad uincula sancti petri.
Then, after his three lines, another hand adds, in two, and in other ink :—
Scilicet supra in vicesimo folio secundo.
For similar cases see above, 85 *v.*, 102 *v.* The reference is to 105 *v.* (16).

[2] Traversed circlet in adjacent margin, with a slanting stroke across the horizontal line.

[3] Only the rubric, still discernible, was on 128 (20); nevertheless, there is a roughly drawn cross opposite it in the outer margin. On the outer margin of 128 *v.* (1) there is a small manual cross. The erasure obliterates 'AETERNE. Te in sanctorum apostolorum glor . . (2) honore (?) . . qui et illis tribuisti . . (3) . . p . . am ... ae (4) t . . prae . . sti suffragia : per quem tua possi-(5)mus adipisci (?) subsidia . et peruenire ad (6) praemia promissa . per christum.' Initial left.

[4] The penultimate vowel of 'praeuenimus' carries an accent in the MS.

PRAEPHATIO.

‖VERE[1] AETERNE. Reuerentiae tuae dicato ieiunio gratulantes : quia ueneranda omnium sanctorum solennia desideratis praeuenimus[2] officiis . ut ad eadem[2] celebranda solenniter praeparemur : per christum.

POSTCOMMUNIO.

Sacramentis domine et gaudiis optatae celebritatis expletis . quaesumus ut eorum precibus ad iuuemur . quorum recordationibus exhibentur : per.

IN DIE.

Ā. Gaudeamus omnes in domino.

ORATIO.

OMNIPOTENS SEMPITERNE DEUS QUI NOS OMNIUM SANCTORUM TUORUM merita sub una tribuisti celebritate uenerari : quaesumus ut desideratam nobis tuae propitiationis abundantiam . multiplicatis intercessoribus largiaris : per.

SECRETA.

Munera tibi domine nostrae deuotionis offerimus . quae et pro cunctorum tibi grata sint honore iustorum . et nobis salutaria te miserante reddantur : per.

[*Erasure of six lines.*][3]

|POSTCOMMUNIO.

Da quaesumus domine fidelibus populis omnium sanctorum semper ueneratione laetari . et eorum perpetua supplicatione muniri : per.

DE SANCTO EUSTACHIO.

DEUS QUI BEATUM[4] EUSTACHIUM in temptationibus probasti . et probatum coronasti : ipsius sancti sociorumque eius meritis in omni tribulatione tuum nobis praesta auxilium . et sempiternae consolationis tuae mirabile gaudium : per.

SECRETA.

Sit tibi omnipotens pater hoc holocaustum sicut quod tibi obtulit qui peccata nostra in cruce pertulit . et sancto Eustachio cum sociis suis intercedente . ad tua sancta sumenda dignos nos praepara : per.

POSTCOMMUNIO.

Sicut beatus Eustachius cum sociis suis ‖domine in caelesti claritate purus rutilat . sic sancta quae sumpsimus illis intercedentibus puros nos tibi efficiant : per.

or
SANCTORUM IIII . CORONATORUM.

PRAESTA QUAESUMUS OMNIPOTENS DEUS : ut qui gloriosos martyres . claudium . Nicostratum . Simphorianum . Castorium . atque Simplicium fortes in sua confessione cognouimus . pios apud te in nostra intercessione sentiamus : per.

SECRETA.

Benedictio tua domine larga descendat . quae et munera nostra deprecantibus sanctis tuis tibi red-

‖ fol. 129. | fol. 129 *v.*, lin. 6. ‖ fol. 130.

[1] Manual cross in outer margin. The erasure on the other side of the leaf may be held to account for the survival of this Preface.

[2] Accent in MS. on penultimate vowel of 'praeuenimus' and on first syllable of 'eadem.'

[3] Besides the rubric thus much text can now be traced:—'UERE AETERNE. Clementiam tuam suppliciter ob(2)secra ... ex (?) . . cae(3)lestis regni . . bus gaudia nostra con(4)iungas. Et quos uirtutis imitatione non (5) possumus sequi: debitae ueneratio (6) . . contingamus . . : per christum.' The compendium of 'UERE' is almost intact.

[4] In the outer margin—129 *v.* (9)—is a clearly pencilled '.A.'

dat accepta . et nobis sacramentum redemptionis efficiat : per.

POSTCOMMUNIO.

Caelestibus refecti sacramentis et gaudiis . supplices te domine deprecamur : ut quorum gaudemus triumphis . protegamur auxiliis : per.

## DE SANCTO THEODORO MARTYRE.

DEUS QUI NOS BEATI THEODORI martyris tui confessionibus gloriosis circumdas et protegis : praesta nobis eius imitatione proficere . et oratione fulciri : per.

| SECRETA.

Suscipe domine fidelium preces cum oblationibus hostiarum . et intercedente beato THEODORO martyre tuo per haec piae deuotionis officia . ad caelestem gloriam transeamus : per.

POSTCOMMUNIO.

Praesta nobis quaesumus domine intercedente beato . N . martyre tuo . ut quae ore conti.gimus[1] . pura mente capiamus : per.

## IN FEST[O] SANCTI IUSTI ARCHIEPISCOPI.

Statuit ei.

ORATIO.

DA NOBIS QUAESUMUS[2] DOMINE BEATI IUSTI CONfessoris tui atque pontificis semper adiuuari meritis . ut mereamur cum eo consortes fieri regni caelestis : per.

SECRETA.

Intercessio quaesumus domine beati antistitis tui IUSTI haec tibi commendet munera . pro cuius tibi sunt commemoratione oblata . per.

PRAEPHATIO.

VERE . AETERNE[3]. Et ad tuam gloriam sancti IUSTI antistitis tui solennitate celebrare . Qui quoniam tibi fideliter deseruiuit in terris : nunc tecum gloriosus exultat in caelis . ||Cuius quaesumus precibus tua nos[4] semper praeueniat misericordia : et ad tibi bene placita agenda gratia subsequatur : per christum.

POSTCOMMUNIO.

Sumpta sacramenta quaesumus domine nos a peccatis omnibus absoluant . et beati IUSTI confessoris tui atque pontificis suffragia . ad paradysi nos perducant gaudia : per.

## DE SANCTO MARTINO EPISCOPO[5].

DEUS QUI CONSPICIS QUIA EX NULLA NOSTRA uirtute subsistimus . concede propitius : ut intercessione beati MARTINI confessoris tui atque pontificis . contra[6] omnia aduersa muniamur : per.

| fol. 130 *v*.

|| fol. 131.

[1] Altered, by erasure, from 'contingimus.' The preceding '.N.' is a marginal addition.
[2] Pencilled '·B·' in outer margin—130 *v*. (10).
[3] Manual cross and 'n̄,' in pencil—130 *v*. (17).
[4] This 'nos' is added over the line.
[5] Pencilled '·C·' in outer margin—131 (8).
[6] Opposite lines 12—16 is the following note, in seven lines,—'Alleluia Hic Martinus pauper et modicus celum diues ingreditur ymnis celestibus honoratur.'

SECRETA.

Da quaesumus misericors deus . ut haec salutaris oblatio . et a propriis nos reatibus indesinenter expediat . et intercedente beato MARTINO confessore tuo atque pontifice ab omnibus tueatur aduersis . per.

PRAEPHATIO.

UERE . AETERNE. Cuius munere beatus MARTINUS confessor pariter et |

[*Nearly thirteen lines of erasure,* 131 *v.* (1—13).][1]

POSTCOMMUNIO.

Praesta quaesumus domine deus noster : ut quae beati MARTINI confessoris tui atque pontificis festiuitate uotiua sunt sacramenta . eius salutaria nobis intercessione reddantur : per.

| fol. 131 *v.*

## DE SANCTO BRITIO.

ORATIO.

CONSERUA[2] QUAESUMUS DOMINE populum tuum intercessione sancti BRITII confessoris tui atque pontificis in tuo amo||re confisum : ut mereamur ipso intercedente consortes fieri caelestium gaudiorum : per.

SECRETA.

Hostiam nostram quaesumus domine sancti BRITII confessoris tui atque pontificis et confessio ueneranda . et beata commendet oratio : per.

POSTCOMMUNIO.

Da quaesumus omnipotens deus : ut beati BRITII confessoris tui atque pontificis cuius solennia[3] colimus . eius[4] apud te intercessionibus adiuuemur : per.

|| fol. 132.

[1] Nothing can be traced but (1) 'sacerdos . . . . incrementis (2) ex . uit et ... (3) ...... t.'

[2] Pencilled '.D.' in outer margin—131 *v.* (18).

[3] In the outer lateral margin of 132 (8—15) the frequent annotator adds in ink, as usual, and in fourteen lines:—

Deus qui beatum augustinum pontificem primum doctorem populo concessisti anglorum . eius interuentu nobis tribue ueniam peccatorum et cum ipso celestium gaudia premiorum . per.

SECRETA.

Hec oblatio tibi domine placeat . et intercessio sancti doctoris anglorum augustini nos tibi dignos exhibeat : per.

POSTCOMMUNIO.

Sacramenta tua domine nostra extergant piacula . sanctique augustini confessoris tui atque pontificis oratio nos adiuuet recte incedere inter omnia huius uite pericula . per.

Just above this marginal addition and thus out of its proper place—opposite line 7, not line 9—is a pencilled '.E.'.

Above this, again, in five lines, and beginning a little below the level of the first line of the ruling, there is a memorandum of the *officium* of the added Mass. It is written in ink, and the character is cursive, many of the words being closely contracted:—'De sancto augustino . officium . statuit . grad . dom . praeu[enisti] . alleluia . iustus germinabit . offert . posuisti . com . fidelis (?).' It is enclosed by two vertical lines reaching to the annotator's Mass just given.

The remaining marginal work on 132 consists of a recumbent manual cross in ink opposite line 18, and opposite line 20 'n̄' and a manual cross in pencil. The rubric of the Preface is on this line.

The anniversary of St Augustine's consecration was kept on the sixteenth of November. See 'Historia Monasterii Sancti Augustini Cantuariensis' [Rolls Edition] p. 78.

[4] This 'eius' is interlined in the MS.

## DE SANCTO EADMUNDO.

### ORATIO.

DEUS INEFFABILIS MISERICORDIAE. QUI beatissimum regem EADMUNDUM tribuisti pro tuo nomine inimicum moriendo uincere. concede propitius familiae tuae. ut eo interueniente mereatur in se antiqui hostis incitamenta superando extinguere: per.

### SECRETA.

Sacrificium deuotionis nostrae quaesumus omnipotens deus clementer respice. et intercedente beato EADMUNDO rege et martyre tuo. per hoc nobis salutem mentis et corporis benignus impende: per.

### PRAEPHATIO.

|VERE[1]. AETERNE. Cuius clementia etiam regibus conceditur martyrii palma. Sicque rex regum omnipotens disponis merita humilium: ut tuo munere coronentur hic et in perpetuum: per christum.

### POSTCOMMUNIO.

Sint tibi omnipotens deus grata nostrae seruitutis obsequia. et haec sancta quae sumpsimus intercedente beato EADMUNDO rege et martyre tuo. prosint nobis ad capescenda praemia uitae perpetuae: per.

| fol. 132 *v.*

## DE SANCTA CECILIA.

℟. Loquebar de.

DEUS[2] QUI NOS ANNUA beatae CECILIAE martyris tuae solennitate laetificas: da ut quam ueneramur officio. etiam piae conuersationis semper sequamur exemplo: per.

### SECRETA.

Haec hostia domine placationis et laudis. quaesumus interueniente beata CECILIA martyre tua. nos tua propitiatione dignos semper efficiat..[3]: per.

[*Erasure, besides rubric, of six lines of text.*][4]

||co ab intentione mutetur: nec blandimentis carnalibus demulceatur. nec sexus fragilitate deterreatur: nec tormentorum immanitate uincatur. Sed seruando corporis ac mentis integritatem: cum uirginitatis et martyrii palma aeternam mereatur adipisci beatitudinem: per christum[5].

### POSTCOMMUNIO

Haec nos domine quaesumus tua gratia semper exerceat. et diuinis instauret corda nostra mysteriis. et sanctae CECILIAE martyris tuae commemoratione laetificet: per.

|| fol. 133, lin. 6.

[1] A double manual cross and the letter 'n' are pencilled in the outer margin of 132 *v.* (1).
[2] The first word of this Mass is confronted in the adjacent margin by a pencilled 'f.'
[3] There is a short erasure immediately after 'efficiat,' underlying its last letter.
[4] Initial visible, and on the same line 'christ.... m.' The next page yields 'perficis • humani generis inimicum non (2) solum per uiros: sed etiam per feminas uin (3) cis...beata cecilia et in (4) uirginitatis proposito: et in confessio (5) ne fidei roboratur. Vt nec aetatis lubri-.'
[5] The erasure on the *verso* of the leaf—133 *v.* (6—12)—obliged the knife to spare these seven lines, 133 (6—12).

## SANCTI CLEMENTIS.

℟. Dicit dominus serm[ones].

DEUS[1] QUI NOS ANNUA beati CLEMENTIS martyris tui atque pontificis solennitate laetificas : concede propitius : ut cuius natalicia colimus . |uirtutem quoque passionis imitemur : per.

SECRETA.

Munera tibi domine oblata sanctifica . et interueniente beato CLEMENTE martyre tuo . per haec nos a peccatorum nostrorum maculis emunda : per.

[+*Erasure of seven lines.*][2]

POSTCOMMUNIO.

Corporis sacri et praetiosi sanguinis repleti libamine quaesumus domine deus noster : ut quod pia deuotione gerimus . certa redemptione capiamus : per[3].

## DE SANCTA FELICITATE.

ORATIO.

PRAESTA QUAESUMUS OMNIPOTENS DEUS : UT BEATAE FELICITATIS martyris tuae solennia recensentes . meritis ipsius protegamur et precibus : per.

SECRETA.

||Uota populi tui quaesumus domine propitiatus intende : et cuius nos tribuis solennia celebrare . fac gaudere suffragiis . per.

POSTCOMMUNIO.

Supplices te rogamus omnipotens deus : ut interueniente beata FELICITATE martyre tua et tua in nobis dona multiplices . et tempora nostra disponas : per.

## SANCTI CRISOGONI MARTYRIS.

ORATIO.

ADESTO DOMINE supplicationibus nostris : ut qui ex iniquitate nostra reos nos esse cognoscimus . beati CRISOGONI martýris tui intercessione liberemur : per.

SECRETA.

Oblatis quaesumus domine placare muneribus . et intercedente beato CRISOGONO martyre tuo . a cunctis nos defende periculis . per.

POSTCOMMUNIO.

Tui domine perceptione sacramenti et a nostris mundemur occultis . et ab hostium liberemur insidiis : per.

## DE SANCTA KATERINA[4].

ORATIO.

DEUS QUI DEDISTI LEGEM MOYSI IN SUMMITATE montis synai[5]. et in eodem loco per angelos tuos corpus beate[6] CATERINAE uirginis mirabiliter |collocasti . praesta quaesumus ut eius meritis et intercessione ad montem qui christus est ualeamus peruenire : qui tecum.

SECRETA.

Munera domine sacrificii praesentis quae tibi offerimus in honorem sanctae CATERINAE uirginis . fiant nobis quaesumus eius precibus uita perpetua . et te donante salus infinita : per.

| fol. 133 *v*. || fol. 134. | fol. 134 *v*.

[1] Pencilled '.G.' in outer margin of 133 (17).
[2] The letter 'n̄' adjoins the cross in the margin. Besides the initial, the following is visible: 'AETERNE . Et in hac die quam be..CLEMEN . (2).... et nobis uenerabilem (3).... praeuarication..(4)...caelestibus ed..s:(5)...ig..conspicu..s:et (6) marty..et...(7)eg..g..per christum.'
[3] Opposite lines 16 and 17 of the ruling, in three short lines, and by a new hand, is the note 'epistola . sapiencia uincit quere in tercio folio fine libri.' The reference is to fol. 195.
[4] Opposite this title is a large pencilled '.h.'.
[5] Accent on 'i' of 'synai.'
[6] This 'beate' is interlined between 'corpus' and the name of the saint.

[+*Erasure of eight lines.*][1]

POSTCOMMUNIO

Sumptis domine salutis aeternae mysteriis . suppliciter deprecamur : ut sicut liquor qui de membris beate[2] CATERINAE uirginis iugiter manat languidorum corpora sanat . sic eius oratio cunctas ‖a nobis iniquitates expellat : per.

## DE SANCTO SATURNINO MARTYRE.

DEUS QUI NOS BEATI Saturnini martyris tui concedis natalicio perfrui : eius nos tribue meritis adiuuari : per.

SECRETA.

Munera domine tibi dicanda[3] sanctifica . et intercedente beato Saturnino martyre tuo . per eadem[4] nos placatus intende : per.

POSTCOMMUNIO.

Sanctificet nos quaesumus domine tui perceptio sacramenti . et intercessio beati Saturnini martyris tui tibi reddat acceptos . per.

## IN UIGILIA SANCTI ANDREAE APOSTOLI[5].

A. Dominus secus mare.

ORATIO.

QUAESUMUS OMNIPOTENS DEUS : UT BEATUS ANDREAS apostolus tuum pro nobis imploret auxilium . ut a nostris reatibus absoluti . a[6] cunctis etiam periculis exuamur : per.

SECRETA

Sacrandum tibi domine munus offerimus . quo beati Andreae solennia recolentes . purificationem quoque nostris mentibus imploramus : per.

POSTCOMMUNIO.

Perceptis domine sacramentis suppliciter |exoramus : ut intercedente beato ANDREA apostolo tuo . quae pro illius ueneranda gerimus passione . nobis proficiant ad medelam : per.

## IN DIE.

A. Michi autem.

MAIESTATEM[7] TUAM DOMINE SUPPLICIter exoramus . ut sicut aecclesiae tuae beatus ANDREAS apostolus extitit predicator et rector . ita apud te sit pro nobis perpetuus intercessor : per.

SECRETA.

Sacrificium nostrum tibi domine quaesumus beati ANDREAE apostoli tui praecatio sancta conciliet . ut cuius honore solenniter exhibetur . meritis efficiatur acceptum : per.

[+*Erasure of nineteen lines.*][8]

‖ fol. 135.

| fol. 135 *v*.

[1] Beside the cross is the mark 'n̄.' Rubric and initial discernible, as also :—AETERNE . . laudibus in (2) sanctarum uirginum nataliciis glorificare (3) quibus concessisti de tyrannis feliciter tri (4) umphare. Inter quas beata CATERINA (5) (6) ... ta (7) tione . . buat . et corporum sanitatem : et (8) annu . . perpetuam salutem : per christum.

[2] This 'beate' is interlined in the MS.

[3] Written thus at first, but changed to 'dicata' by a superscribed 'da' above the 'nda' under which are three expunctory dots.

[4] The first syllable of 'eadem' carries an accent in the MS.

[5] Opposite this title is a large pencilled 'i'.

[6] This word, which occurs at the end of line 15, carries an accent in the MS.

[7] Opposite this word is a large pencilled '. K .'.

[8] A pencilled n̄ adjoins the marginal cross on the outer margin of 135 (14).

Nothing survives on 135 *v*. but a stain of violet pigment left by the erased initial ; and on 136 only 'Hos' on the sixteenth line of cancelled text, and, on the seventeenth, 'necteret et.'

|| POSTCOMMUNIO.

Sumpsimus domine diuina mysteria beati ANDREAE festiuitate laetantes : quae sicut tuis sanctis ad gloriam . ita nobis quaesumus ad ueniam prodesse perficias : per.

## DE SANCTO NICHOLAO.

ORATIO.

DEUS[1] QUI BEATUM NICHOLAUM PONTIFICEM tuum innumeris decorasti miraculis . tribue nobis quaesumus ut eius meritis et precibus a gehennae incendiis liberemur : per.

SECRETA.

| Sanctifica quaesumus domine oblata munera quae in ueneratione sancti antistitis tui NICHOLAI offeruntur . ut per ea uita nostra inter aduersa dirigatur et prospera . per.

POSTCOMMUNIO.

Sacrificia quae sumpsimus domine pro commemoratione[2] sancti pontificis tui NICHOLAI . sempiterna nos protectione confirment . per.

## OCT[AUA] SANCTI ANDREAE APOSTOLI.

PROTEGAT[3] NOS domine sepius beati ANDREAE repetita solennitas : ut cuius patrocinia sine intermissione recolimus . perpetuam defensionem sentiamus : per.

SECRETA.

Indulgentiam nobis prebeant haec munera quaesumus domine largiorem . quae uenerabilis ANDREAE apostoli tui suffragiis offeruntur : per.

POSTCOMMUNIO.

Adiuuet familiam tuam tibi domine supplicando beatus ANDREAS apostolus . et pius interuentor efficiatur . qui tui nominis extitit praedicator : per.

## SANCTI DAMASI PAPAE.

ORATIO.

|| MISERICORDIAM[4] TUAM DOMINE QUAESUMUS INTERUENIente beato confessore tuo DAMASO nobis clementer impende . et nobis peccatoribus ipsius propitiare suffragiis : per.

SECRETA.

Da nobis quaesumus domine semper haec tibi uota gratanter persoluere . quibus sancti confessoris tui Damasi depositionem recolimus . et praesta ut in eius semper laude tuam gloriam predicemus : per.

POSTCOMMUNIO.

Sumptum[5] domine caelestis remedii sacramentum . ad perpetuam nobis prouenire gratiam beatus Damasus pontifex obtineat : per.

|| fol. 136, lin. 12. | fol. 136 *v*. || fol. 137.

[1] Pencilled '.L.' in outer margin.
[2] Expunctory dots have cancelled 'comme | moratione' on lines 5, 6; and 'solennitate,' in ink, stands over the second portion of the word.
[3] Pencilled '.M.' in outer margin.
[4] A line obliquely crossed at the middle and cut by a short horizontal stroke so soon as it clears the text of the Mass of St Damasus, has been traced in the outer margin of 137; but another line, irregularly formed, has been drawn along its length.
[5] Written 'Suptum' in MS.

## DE SANCTA LUCIA[1].

ORATIO.

Exaudi nos deus salutaris noster . ut sicut de beatae LUCIAE festiuitate gaudemus . ita piae deuotionis erudiamur affectu : per.

SECRETA.

Accepta tibi sit domine sacratae plebis oblatio . pro sanctae LUCIAE honore . cuius se meritis percepisse de tribulatione cognoscat auxilium : per.

POSTCOMMUNIO.

| Satiasti domine familiam tuam muneribus sacris . eius quaesumus semper interuentione nos refoue . cuius solennia celebramus : per.

## SANCTI THOMAE APOSTOLI.

ORATIO.

Da nobis quaesumus domine beati apostoli tui THOMAE solennitatibus gloriari . ut eius semper et patrociniis sulleuemur . et fidem congrua deuotione sectemur . per.

SECRETA.

Debitum domine nostrae seruitutis reddimus suppliciter exorantes . ut suffragiis beati apostoli tui THOMAE in nobis tua munera tuearis . cuius honorando confessionem laudis tibi hostias immolamus : per.

| fol. 137 *v*.

PRAEPHATIO.

Vere[2] aeterne . qui aecclesiam tuam in apostolicis tribuisti consistere fundamentis . De quorum collegio beati THOMAE solennia celebrantes . tua domine praeconia non tacemus . Et ideo.

POSTCOMMUNIO.

Conserua domine populum tuum : et quem sancti THOMAE apostoli tui praesidiis non desinis adiuuare . perpetuis tribue gaudere remediis : per.

## IN DEDICATIONE AECCLESIAE.

Ā. Terribilis est locus iste. Dominus regn[auit].

ORATIO.

Deus[3] qui nobis per singulos annos huius sancti templi tui consecrationis reparas diem . et sacris semper mysteriis repraesentas incolumes : exaudi preces populi tui . et praesta ut quisquis hoc templum beneficia petiturus ingreditur . cuncta se impetrasse laetetur : per.

SECRETA.

Annue quaesumus domine precibus nostris . ut quicunque intra templi huius cuius anniuersarium dedicationis diem celebramus ambitum continemur . plena tibi atque perfecta corporis et animae deuotione placeamus . ut dum haec praesentia uota reddi-

|| fol. 138.

[1] Pencilled '.N.' in outer margin.

[2] A pencilled 'n̄' confronts the opening of the Preface. Over it, and in the margin adjoining the earlier constituents of the Mass, are the following:—'officium michi autem' 'epistola . iam non estis Grad Nimis honorati sunt' and 'per manus autem apostolorum.'

Subsequently to the insertion of this memorandum, as it would appear, and close to the first letter of 'officium' a large '.O.' has been inscribed.

[3] The beginning of this Mass is marked by a somewhat highly elaborated compendium for 'Deus.'

mus . ad aeterna praemia te adiuuante uenire mereamur : per.

PRAEPHATIO.

VERE AETERNE : Qui cum ubique sis totus : et universa maiestate tua contineas : sacrari tamen tibi loca tuis mysteriis apta uoluisti . ut ipse[1] orationum domus supplicum mentes ad inuocationem tui |nominis incitarent . Effunde quaesumus super hunc locum gratiam tuam et omnibus in te sperantibus auxilii tui munus ostende . ut hic sacramentorum uirtus . et uotorum obtineatur effectus : per christum.

POSTCOMMUNIO.

DEUS qui aecclesiam tuam sponsam uocare dignatus es : ut quae haberet gratiam tuam per fidei deuotionem haberet : etiam ex nomine pietatem : da ut omnis haec plebs tuo nomini seruiens huius uocabuli consortio digna esse mereatur . et aecclesia tua in templo cuius anniuersarius dedicationis dies celebratur tibi collecta . te timeat . te diligat . te sequatur : ut dum iugiter per uestigia tua graditur . ad caelestia promissa te ducente peruenire mereatur : Qui uiuis.

## IN UIGILIA UNIUS APOSTOLI[2].

‖QUAESUMUS[3] OMNIPOTENS ET MISERICORS DEUS : UT QUI beati apostoli tui .N. natalicia deuotis ieiuniis et orationibus praeuenimus . et annua solennitate letemur . et tantae fidei proficiamus exemplo : per.

SECRETA.

Hostia quaesumus domine quam in sancti apostoli tui .N. honorem eius natalicia praeueniendo offerimus . et uincula nostrae prauitatis absoluat . et tuae nobis misericordiae dona conciliet : per dominum nostrum.

POSTCOMMUNIO.

Quaesumus domine salutaribus repleti mysteriis . ut cuius solennia antecedimus . eius orationibus adiuuemur : per dominum.

## IN DIE.

Ā. Michi autem nimis. Domine pro.

ORATIO.

OMNIPOTENS SEMPITERNE DEUS QUI HUIUS diei sanctam uenerandamque laetitiam beati .N. apostoli tui festiuitate tribuisti : da aecclesiae tuae quaesumus et amare quod credidit . et praedicare quod docuit : per.

SECRETA.

Suscipe domine propitius orationem nostram |cum oblationibus hostiarum . et apostoli tui .N. deprecatione . pietati tuae perfice benignus acceptam : per dominum.

| fol. 138 *v*. ‖ fol. 139. | fol. 139 *v*.

[1] Doubtless meant for 'ipsae.'

[2] The lower margin of 138 *v*. has the following:—'Officium. Ego autem sicut oliua. In aeternum et in seculum,' a distinctly later hand, of late twelfth century, adding inside the lateral ruling, 'Quere in fine libri.'

[3] A strip of vellum, less than half an inch in width, has been cut away from the outer side of this leaf to within rather more than an inch of the bottom. At the untouched portion of the leaf three small punctures have been cut with the point of a knife, as it would seem, and a twisted strip of vellum remains twined through two of them. Thus the celebrant was helped to find the Commune Sanctorum.

PRAEPHATIO.

VERE AETERNE. Et te laudare mirabilem deum in beatis apostolis tuis : in quibus glorificatus es uehementer . per quos unigeniti tui sacrum corpus[1] colligis : et in quibus aecclesiae tuae fundamentum constituis . Vnde poscimus clementiam tuam piissime omnipotens deus : ut intercessione beati .N. apostoli tui cuius passionis triumphum solenniter celebramus : mereamur a peccatorum nostrorum nexibus solui . et aeternae uitae felicitati reddi . atque sanctorum tuorum caetibus connumerari : per christum[2].

POSTCOMMUNIO.

Uotiua domine in beati apostoli tui .N. gloriosa celebritate dona percepimus . quaesumus ut eius precibus et praesentis nobis uitae praesidium . et aeternae tribuas conferri laetitiam : per.

## IN NATALI UNIUS MARTYRIS ATQUE PONTIFICIS.

A. Sacerdotes dei benedicite dominum.

‖ DEUS[3] QUI NOS ANNUA BEATI .N. MARTYRIS tui atque pontificis solennitate letificas . concede propitius : ut cuius natalicia colimus . de eiusdem etiam protectione gaudeamus : per dominum nostrum.

‖ fol. 140.

SECRETA.

Munera tibi domine dicata sanctifica . et intercedente beato .N. martyre tuo atque pontifice . per eadem[4] nos placatus intende : per.

POSTCOMMUNIO.

Haec nos communio domine purget a crimine . et intercedente beato .N. martyre tuo atque pontifice . caelestis remedii faciat esse consortes . per.

## DE UNO MARTYRE.

A. Letabitur iustus in domino.

ORATIO.

PRAESTA QUAESUMUS OMNIPOTENS DEUS : UT QUI BEATI .N. martyris tui natalicia colimus . intercessione eius in tui nominis amore roboremur : per dominum.

SECRETA.

Muneribus nostris quaesumus domine precibusque susceptis . et caelestibus nos munda mysteriis . et intercessione beati martyris tui .N. clementer exaudi : per.

| VERE[5] AETERNE. Et in praesenti festiuitate sancti martyris tui .N. tibi confitendo laudis hostias immolare : tuamque immensam pietatem implorare : ut sicut illi dedisti caelestis palmam triumphi . sic eo suffragante nobis emundationes ac ueniam concedas peccati .

| fol. 140 *v*.

[1] This word, by the same hand as the context, is in the outer margin, and contiguous to 'colligis.'

[2] There is a marginal cross opposite the opening of the Preface, and from it a line sloping to the last line of the constituent. Here, and still in the outer margin, is the note 'c̄c p̄f' (communis praefatio), and under it, in two lines, 'Qui ecclesiam tuam totum scribe.' Close to the 'c̄c p̄f' is a small manual cross almost covering the 'c̄c.' The writing is that common to notes on 78 *v*., 89 *v*., and 154 *v*. See, for Preface, 137 *v*.

[3] A small manual cross is pencilled in the adjacent margin.

[4] The MS. accentuates the first letter of 'eadem.'

[5] Carelessly set manual cross in outer margin.

Ut in te exultemus in misericordia : in quo ille laetatur in gloria . per christum.

POSTCOMMUNIO.

Da quaesumus domine deus noster : ut sicut beati .N. martyris tui commemoratione temporali gratulamur officio . ita perpetuo laetemur aspectu : per.

## DE PLURIMIS MARTYRIBUS[1].

ORATIO.

DEUS QUI NOS CONCEDIS SANCTORUM MARTYrum tuorum .N. natalicia colere . da nobis in aeterna beatitudine de eorum societate gaudere : per.

SECRETA.

Munera tibi domine nostrae deuotionis offerimus . quae et pro tuorum tibi grata sint honore iustorum . et nobis salutaria te mise‖rante reddantur : per dominum.

PRAEPHATIO[2].

VERE AETERNE . Qui sanctorum martyrum tuorum pia certamina ad copiosam perducis uictoriam : atque perpetuum eis largiris triumphum : ut aecclesiae tuae semper sint in exemplum . Praesta nobis quaesumus ut per eorum intercessionem quorum festa celebramus : pietatis tuae munera capiamus : per.

‖ fol. 141.

POSTCOMMUNIO.

Praesta nobis domine quaesumus : ut intercedentibus sanctis martyribus tuis .N.[3]......quae ore contingimus . pura mente capiamus : per.

## IN NATALI UNIUS CONFESSORIS ET PONTIFICIS[4].

EXAUDI DOMINE PRECES NOSTRAS . QUAS IN Sancti .N. confessoris tui atque pontificis solennitate deferimus . et qui tibi digne meruit famulari . eius intercedentibus meritis ab omnibus nos absolue peccatis : per.

SECRETA.

Munera domine quaesumus tibi dicata sanctifica . et intercedente beato .N. confessore tuo atque pontifice . per eadem[5] |nos placatus intende : per.

PRAEPHATIO.

VERE[6] AETERNE : Et te in sanctorum tuorum uirtute laudare : quibus pro meritis suis beatitudinis praemia contulisti . Quoniam semper in manu tua sunt et non tanget illos tormentum mortis : quos te custodiente aeternae beatitudinis sinus includit . Ubi perpetua semper exultatione letantur . ubi etiam sanctissimus confessor tuus .N. sociatus exultat . Petimus ergo ut memor sit miseriarum nostrarum : et de tua misericordia nobis impetret beatitudinis suae consortium : per christum.

| fol. 141 *v.*

[1] In the outer margin of 140 *v.* (13) is a mark which may be a long 's' with a horizontal stroke across it. Can it be meant for 'stet'?

[2] Carelessly set manual cross in outer margin of line 1. The rubric of the Preface is at the further end of the line.

[3] Blank erasure after '.N.'. The cancelled word was, I think, 'ut.'

[4] This title is in the outer margin marked as that on 140 *v.* (13).

[5] Accent in MS. on first syllable of 'eadem.'

[6] By the initial there stands a small carefully pencilled manual cross. Across it is a small slanting stroke which may have been intentionally made.

POSTCOMMUNIO.

Praesta quaesumus omnipotens deus . ut de perceptis muneribus gratias exhibentes . intercedente beato .N. confessore tuo atque pontifice . beneficia potiora sumamus : per.

## IN ORDINATIONE *BEATI GREGORII*[1] *PAPAE.*

*ORATIO.*

DEUS *QUI HODIERNAE festiuitatis diem beati papae* ‖*GREGORII* sacerdotii electione consecrasti . praesta populo tuo : ut cuius annua celebritate deuotis resultat obsequiis . eius suffragiis tuae pietatis consequatur auxilium : per dominum.

SECRETA.

Beati sacerdotis et confessoris tui .N. domine precibus adiuuemur . pro cuius solennitate offerimus munera tibi sancta letantes . per.

POSTCOMMUNIO.

Sancti .N. nos quaesumus domine iugiter prosequatur oratio . ut quod petitio nostra non impetrat . ipso pro nobis interueniente praestetur : per.

## DE UNO CONFESSORE QUI PONTIFEX NON FUERIT.

ADESTO DOMINE PRECIBUS NOSTRIS QUAS IN sancti confessoris tui .N. commemoratione deferimus . ut qui nostrae iustitiae fiduciam non habemus . eius qui tibi placuit precibus : adiuuemur : per.

SECRETA.

Propitiare domine supplicationibus nostris . et interueniente pro nobis sancto |.N. confessore tuo sacramentis caelestibus seruientes ab omni culpa liberos esse concede . ut purificante nos gratia tua his quibus famulamur mysteriis emundemur . per.

POSTCOMMUNIO.

Ut nobis domine tua sacrificia dent salutem . beatus .N. confessor tuus quaesumus precator accedat : per.

## IN NATALI PLURIMORUM CONFESSORUM[2].

DEUS QUI NOS SANCTORUM CONFESSORUM tuorum .N. confessionibus gloriosis circumdas et protegis : da nobis et eorum imitatione proficere . et intercessione gaudere : per.

SECRETA.

Suscipe[3] domine preces et munera . quae ut tuo sint digna conspectu . sanctorum confessorum tuorum precibus adiuuemur : per.

POSTCOMMUNIO.

Corporis sacri et praetiosi sanguinis repleti libamine . quaesumus domine deus noster : ut quod pia deuotione gerimus . inter-

‖ fol. 142.   | fol. 142 *v.*

[1] 'BEATI' and the first five letters of 'GREGORII' are written on an erasure; so too are 'PAPAE' and 'OR' of the first rubric, which in the MS. stand side by side. With the exception of the first word, the beginning of the prayer as far as 'GREGORII,' inclusive, is also on erasure.
Under the letter 'B' of the title is an unerased remnant of the upright stem of some capital letter.
See 99 *v.* (10) and 116 (20).

[2] The same mark, and similarly placed, as at 140 *v.* (13).

[3] Two roughly drawn strokes in outer margin. There is no '.N.' after 'confessorum tuorum.'

cedentibus sanctis tuis .N. certa redemptione capiamus : per.

## ‖IN NATALI UNIUS UIRGINIS ET MARTYRIS[1].

DEUS QUI INTER CAETERA POTENTIAE TUAE MIRAcula etiam in sexu fragili uictoriam martyrii contulisti : concede propitius . ut cuius natalicia colimus . per eius ad te exempla gradiamur : per.

SECRETA.

Suscipe domine munera quae in beatae .N.[2] martyris tuae solennitate deferimus . cuius nos confidimus patrocinio liberari : per.

PRAEPHATIO.

VERE[3] AETERNE . Et in hac solennitate tibi laudis hostias immolare . quae beatae .N. martyris tuae passionem uenerando recolimus : et tui nominis gloriam debitis praeconiis magnificamus : per christum.

POSTCOMMUNIO.

Auxilientur nobis domine sumpta mysteria . et intercedente beata .N.[2] martyre tua sempiterna protectione confirment : per dominum nostrum.

## DE UNA VIRGINE QUAE MARTYR NON FUERIT.

| EXAUDI NOS DEUS SALUTARIS NOSTER : UT sicut de beatae .N. uirginis tuae festiuitate gaudemus . ita piae deuotionis erudiamur affectu : per dominum.

SECRETA.

Hostias domine quas tibi offerimus propitius suscipe . et intercedente beata .N. uirgine tua uincula peccatorum nostrorum absolue : per.

PRAEPHATIO.

VERE[4] AETERNE : Beatae .N. natalicia recolentes . Uere enim huius honorandus est dies : quae sic terrena generositate processit : ut ad diuinitatis consortium perueniret : per christum.

POSTCOMMUNIO.

Haec nos domine quaesumus gratia semper exerceat . ut diuinis instauret corda nostra mysteriis . et sanctae .N. uirginis tuae intercessione laetificet . per.

## MISSA DE SANCTA TRINITATE.

Ā Benedicta sit sancta trinitas atque indiuisa unitas confitebimur ei quia fecit nobiscum misericordiam suam.

Ps Benedicamus patrem et filium cum spiritu sancto . Gloria.

ORATIO.

‖ OMNIPOTENS SEMPITERNE DEUS[5] . QUI DEDISTI FAMULIS TUIS IN CONfessione uerae fidei aeternae trinitatis gloriam agnoscere . et in potentia maiestatis adorare unitatem . quaesumus ut eiusdem fidei firmitate . ab omnibus semper muniamur aduersis : qui uiuis.

‖ fol. 143. | fol. 143 *v*. ‖ fol. 144.

[1] The same mark, and similarly placed, as at 140 *v*. (13).
[2] At the end of line 7 'uirginis et' is pencilled in the margin, with a reference mark to 'martyris' on the next line. Similarly 'uirgine et' in the inner margin of line 16, with a reference mark to 'martyre' on 17.
[3] A diagonally set manual cross adjoins the initial.
[4] A carelessly set manual cross adjacent to the initial.
[5] Here is a similar mark to that at 140 *v*. (13).

AD CORINTHIOS.

FRATRES[1]. Gratia domini nostri iesu christi : et caritas dei . Et communicatio sancti spiritus : sit semper cum omnibus nobis.

Resp. **Benedictus es domine qui intueris abyssos et sedes super cherubin.** Uers **Benedicite deum caeli quia fecit nobiscum misericordiam suam. Alleluia.** Uers **Libera nos salua nos iustifica nos obeata trinitas.**

IOHANNEM.

IN illis : Dixit dominus iesus discipulis suis . Cum uenerit paraclytus quem ego mittam uobis a patre spiritus ueritatis qui a patre procedit : ille testimonium perhibebit de me . Et uos testimonium perhibebitis : quia ab initio mecum estis . Haec locutus sum uobis : ut non scandalizemini . Absque |synagogis facient uos . Sed uenit hora : ut omnis qui interficit uos arbitretur obsequium se praestare deo . Et haec facient uobis : quia non nouerunt patrem neque me . Sed haec locutus sum uobis : ut cum uenerit hora eorum reminiscamini : quia ego dixi uobis.

OFFERT. **Benedictus sit deus pater unigenitusque dei filius sanctus quoque spiritus quia fecit nobiscum misericordiam suam.**

SECRETA.

Sanctifica quaesumus domine per tui sancti nominis inuocationem huius oblationis hostiam . et per eam nosmet ipsos tibi perfice munus aeternum : per dominum.

| fol. 144 *v*.

PRAEPHATIO.

UERE AETERNE : Qui cum unigenito filio tuo et spiritu sancto unus es deus : unus es dominus . Non in unius singularitate personae : sed in unius trinitate substantiae . Quod enim de tua gloria reuelante te credimus . hoc de filio tuo . hoc de spiritu sancto . sine differentia discretionis sentimus . Ut in confessione uerae sempiternaeque deitatis : et in personis propri||etas . et in essentia unitas . et in maiestate adoretur aequalitas . quam laudant.

COMM **Benedicimus deum caeli et coram omnibus uiuentibus confitebimur ei quia fecit nobiscum misericordiam suam.**

POSTCOMMUNIO.

Proficiat nobis ad salutem corporis et animae domine deus huius sacramenti susceptio . et sempiternae sanctae trinitatis confessio : in qua uiuis.

## MISSA DE INCARNATIONE DOMINI.

CORDA NOSTRA QUAESUMUS DOMINE SANCTUS SPLENDOR tuae incarnationis . Natiuitatis . Passionis . Resurrectionis . Ascensionis . et Aduentu spiritus sancti clementi respectu illustret . quo mundi huius tenebris carere ualeamus . et te ducente perueniamus ad patriam claritatis aeternae : qui uiuis.

SECRETA.

In mentibus nostris quaesumus domine uerae fidei sacramenta confirma . ut qui conceptum de

|| fol. 145.

[1] A line crossed at its upper end extends from a place in the margin opposite this word to the foot of the written page, and is continued on 144 *v*., terminating opposite 'uobis' (the last word of the Gospel) at the beginning of line 7. There is a horizontal stroke crossing its lower end.

uirgine deum uerum et hominem firmiter confitemur . per eiusdem salutiferae incarnationis . Natiuitatis . Passionis . Resurrectionis . et Aduentus |spiritus sancti potentiam . ad aeternam mereamur . peruenire laetitiam : per eundem.

POSTCOMMUNIO.

Praesta quaesumus omnipotens pater : ut qui filii tui domini nostri iesu christi incarnationis . Natiuitatis . Passionis . Resurrectionis . Ascensionis . et Aduentus spiritus sancti memoriam debita uenerationis laude colimus . ipsi per eiusdem spiritus sancti a morte animae resurgamus . et in tua semper sanctificatione uiuamus . per eundem

## AD IMPETRANDAM SAPIENTIAM.

DEUS QUI PER COAETERNAM TIBI SAPIENTIAM hominem cum non esset condidisti . perditumque misericorditer reformasti : praesta quaesumus ut eadem[1] pectora nostra inspirante te tota mente amemus . et ad te toto corde curramus : per.

SECRETA.

Sanctificetur quaesumus domine deus huius nostrae oblationis munus tua cooperante sapientia . ut tibi placere possit ad laudem . et nobis proficere ad salutem : per.

POSTCOMMUNIO.

INFunde quaesumus domine deus per haec sancta quae sumpsimus ||cordibus nostris tuae lumen sapientiae . ut te ueraciter cognoscamus . et fideliter diligamus : per.

## AD PETENDUM SANCTAE KARITATIS DONUM.

OMNIPOTENS SEMPITERNE DEUS QUI IUSTITIAM tuae legis in cordibus credentium digito tuo scribis : da nobis Fidei Spei et Karitatis augmentum . et ut mereamur assequi quod promittis . fac nos amare quod praecipis : per.

SECRETA.

Emitte domine quaesumus spiritum caritatis . qui et haec praesentia nostra munera tuum nobis efficiat sacramentum . et ad hoc percipiendum corda nostra purificet : per.

PRAEPHATIO.

VERE per christum . Per quem discipulis spiritus sanctus in terra datur ob dilectionem proximi . et de caelo mittitur propter dilectionem tui . Cuius infusio petimus ut in nobis peccatorum sordes exurat . tui amoris ignem nutriat . et nos ad amorem fraternitatis accendat : per quem.

POSTCOMMUNIO.

Spiritum nobis domine tuae caritatis infunde . ut quos uno pane caelesti satiasti . |tua facias pietate concordes : per . eiusdem.

## AD POSCENDAM GRATIAM SPIRITUS SANCTI.

Ꝟ. Spiritus domini repleuit orbem terrarum alleluia et hoc quod continet omnia scientiam habet uocis alleluia alleluia alleluia. Ps Omnium est enim artifex omnem habens uirtutem omnia prospiciens.

ORATIO.

DEUS *qui hodierna die corda fidelium sancti spiritus illustratione docuisti : da nobis in eodem spiritu recta sapere . et de eius*

| fol. 145 *v*. || fol. 146. | fol. 146 *v*.

[1] Accent in MS. over second letter of 'eadem.'

*semper consolatione gaudere . Per . eiusdem*[1].

[*Erasure of* 1½ *line.*]

LECTIO ACTUUM APOSTOLORUM.

In diebus illis[2] : Cum complerentur dies pentecostes : erant omnes discipuli pariter *in eodem loco*[3] . Et factus est repente de caelo sonus tanquam aduenientis spiritus uehementis : et repleuit totam domum ubi erant sedentes . Et apparuerunt illis dispertitae linguae tanquam ignis . seditque supra singulos eorum . Et repleti sunt omnes spiritu sancto : et ceperunt loqui uariis linguis : prout spiritus sanctus dabat eloqui illis[4].

Resp. **Beata gens cuius est dominus deus eorum populus quem elegit dominus in hereditatem sibi.** Uers **Uerbo domini caeli firmati sunt et spiritu oris eius omnis uirtus eorum. Alleluia.** Uers **Veni sancte spiritus reple tuorum corda fidelium et tui amoris in eius ignem accende**[5].

IOHANNEM.

In illis[6] . Dixit dominus iesus discipulis suis . Si quis diligit me : sermonem meum seruabit . Et pater meus diliget eum : et ad eum ueniemus . et mansionem apud eum faciemus . Qui non diligit me : sermones meos non seruat . Et sermonem quem audistis non est meus : sed eius qui misit me patris . Haec locutus sum uobis : apud uos

|| fol. 147.

[1] With the exception of the first word, the whole of this prayer is on an erasure, and in another hand. After its conclusion on line 9 can be deciphered 'dili'; and on 10 'gere . et digne laud . . eamur . per . eiusdem.'

[2] A pencilled mark, crossed at its upper end, extends along the outer margin of this Lesson.

[3] This 'in eodem loco,' in another and later hand, is on an erasure too large for it.

[4] Inserted between leaves 146 and 147 is a half-leaf of vellum, rudely cut, and containing on one of its sides the following continuation of the Lesson. It is written by another hand. Both the spelling and the punctuation are unusually careless:—

Erant autem in ierusalem habitantes iudei uiri religiosi ex omni nacione que sub celo est . facta autem hac uoce conuenit multitudo et mente confusa est; quoniam audiebat unusquisque lingua sua illos loquentes stupebant autem omnes: et mirabantur dicentes . Nonne ecce omnes isti qui loquuntur galilei sunt : Et quomodo nos adiuimus unusquisque linguam nostram in qua nati sumus : Parthi . et Medi . et elamite . et qui habitant mesopotamiam . Judeam . et capadociam . Pontum . et asyam . frigiam . et panphiliam . Egyptum . et partes libie quae est . circa cirenen . et aduene romani . Judei quoque et proseliti . Cretes et arabes : audiuimus illos loquentes nostris linguis : magnalia dei.

The other side of the half-leaf has the following:—

ORATIO PRO FAMILIARIBUS.

Deus qui caritatis dona per gratiam spiritus sancti tuorum cordibus fidelium infundis . da famulis et famulabus tuis pro quibus tuam deprecamur clementiam salutem mentis et corporis ut te tota uirtute diligant . et que tibi placita sunt tota dilectione perficiant . per.

SECRETA.

Miserere quaesumus domine famulis et famulabus tuis pro quibus hoc sacrificium laudis tue offerimus maiestati . ut per hec sancta superne benediccionis gratiam optineant et gloriam felicitatis eterne adquirant per.

POSTCOMMUNIO.

Diuina libantes misteria quaesumus domine ut hec salutaria sacramenta illis proficiant ad prosperitatem et pacem pro quorum quarumque dilectione hec tue obtulimus maiestati . Per.

[5] The outer margin has in six short lines, and opposite the first three lines of the ruling:— 'Alleluia. Paraclitus spiritus sanctus quem mittet pater in nomine meo ille uos docebit omnem ueritatem.' The writing is perhaps that of the last note on 102 *v*.

[6] An indistinctly traced line, crossed at its upper part, is drawn in the outer margin opposite the first six lines of the Gospel.

manens . Paraclytus autem spiritus sanctus quem mittet pater in nomine meo : ille uos docebit omnia . et suggeret uobis omnia quaecunque dixero uobis . Pacem relinquo uobis : pacem meam do uobis . Non quomodo mundus dat : ego do uobis . Non turbetur cor uestrum : neque formidet . Audistis quia ego dixi uobis : uado et uenio ad uos . Si diligeretis me : gauderetis utique quia uado |ad patrem : quia pater maior me est . Et nunc dixi uobis prius quam fiat : ut cum factum fuerit credatis . Iam non multa loquar uobiscum . Uenit enim princeps mundi huius : et in me non habet quicquam . Sed ut cognoscat mundus quia diligo patrem : et sicut mandatum dedit mihi pater : sic facio.

Offert[1]. *Confirma hoc deus quod operatus es in nobis a templo tuo quod est in ierusalem tibi offerent reges munera. alleluia.*

SECRETA.

*Mvnera quaesumus domine oblata sanctifica . et corda nostra sancti spiritus illustratione emunda . Per . eiusdem.*

Com. *Factus est repente de celo sonus aduenientis spiritus uehementis ubi erant sedentes alleluia . et repleti sunt spiritu sancto loquentes magnalia dei . alleluia alleluia.*

POSTCOMMUNIO.

*Sancti spiritus domine corda nostra mundet infusio . et sui roris intima aspersione fecundet . Per dominum . eiusdem.*

[*Erasure of* 3½ *lines.*]

||DE SANCTA CRUCE[2].

A. Nos autem gloriari oportet in cruce domini nostri iesu christi in quo est salus uita et resurrectio nostra per quem saluati et liberati sumus. Ps. Deus miser.

ORATIO.

DEUS qui unigeniti filii tui domini nostri praetioso sanguine uiuificae crucis uexillum sanctificare uoluisti : concede quaesumus eos qui eiusdem sanctae crucis gaudent honore . tua quoque ubique protectione gaudere : per eundem.

AD PHILIPENSES

FRATRES[3] : Christus factus est pro nobis obediens usque ad mortem : mortem autem crucis . propter quod et deus exaltauit illum : et donauit illi nomen quod est super omne nomen . ut in nomine iesu omne genu flectatur .

| fol. 147 *v.* || fol. 148, lin. 2.

[1] Over this rubric, on 147 *v.* (7), there is an interlineated 'confirma' in pencil; and immediately after it begins an erasure which has been continued line by line to the foot of the ruling. Nothing has been spared by the erasure but an initial 'S' just outside the ruling at the beginning of line 19. There are, however, to be traced, at the beginning of lines 9 and 12, respectively, an initial 'H' and the compendium of 'Vere'; at the end of 9 and at the end of 19 the rubrics 'SECRETA' and 'POSTCOMMUNIO' in the middle of 9 'cor'; at the beginning of 19 'acrificiam salutis' and at the end of 20 'purificatis mentibus.'

On examining the outer margin we find a now erased memorandum of the Offertory beginning opposite 'Confirma' on line 7 of the ruling, and again of the Communion, both in ink; the former in five short lines, the latter in seven. The memorandum, unlike the new text, reads 'omnes' between 'sunt' and 'spiritu' of the Communion.

The erasure on 147 *v.* was continued to the very end of the Mass on 148 (2) and the beginning of the Mass 'De Sancta Cruce.' It spared nothing but a faint trace of 'ae p....yste' on line 1, and on 2 'riis : per.'

[2] The same mark, and similarly placed, as at 140 *v.* (13).

[3] Manual cross in margin opposite beginning of Epistle; and below it a blank erasure.

caelestium . terrestrium . et infernorum . Et omnis lingua confiteatur : quia dominus iesus christus in gloria est dei patris.

Resp Christus factus est pro nobis obediens usque ad mortem mortem autem crucis. Vers Propter quod et deus exaltauit illum et dedit illi nomen quod est super omne nomen. Alleluia. Vers Dicite in gentibus quia dominus regnauit.

MATHEUM[1].

|IN illis[2] : Ascendens dominus iesus ierosolimam : assumpsit duodecim discipulos suos secreto . et ait illis . Ecce ascendimus ierosolimam : et filius hominis tradetur principibus sacerdotum et scribis . et condemnabunt eum morte . Et tradent eum gentibus ad illudendum : et flagellandum . et crucifigendum . Et tertia die : resurget.

OFFERT Protege domine plebem tuam per signum sanctae crucis ab omnibus insidiis inimicorum omnium ut tibi gratam exhibeamus seruitutem et acceptabile tibi fiat sacrificium nostrum alleluia.

SECRETA.

Haec oblatio quaesumus domine ab omnibus nos mundet offensis . quae in ara crucis etiam totius mundi tulit offensam : per.

PRAEPHATIO

VERE AETERNE : Qui salutem humani generis in ligno crucis constituisti . ut unde mors oriebatur . inde uita resurgeret . Et qui in ligno uincebat : per lignum quoque uinceretur : per christum.

COM Per lignum serui facti sumus et per sanctam crucem liberati ||sumus fructus arboris seduxit nos filius dei redemit nos allèluia.

POSTCOMMUNIO.

Adesto nobis quaesumus domine deus noster : et quos sanctae crucis laetari facis honore . eius quoque perpetuis defende subsidiis : per.

DE SANCTA MARIA[3].

Ā. Salue sancta parens enixa puerpera regem qui caelum terramque regit in saecula saeculorum. Ps Quia.

ORATIO.

Concede nos famulos tuos quaesumus domine deus perpetua mentis et corporis sanitate gaudere. et gloriosa beatae MARIAE semper uirginis intercessione a[4] praesenti liberari tristitia . et futura perfrui laetitia : per dominum.

SAPIENTIAE.

Ab[5] initio et ante saecula creata sum : et usque ad futurum saeculum non desinam . et inhabitatione sancta coram ipso ministraui . Et sic in sion firmata sum : et in ciuitate sanctificata similiter requieui . et in ierusalem potestas mea . Et radicaui in populo honorificato : et in partes dei mei here-

| fol. 148 *v*. || fol. 149.

[1] Opposite lines 15—18, and in ink, by, possibly, the hand that wrote the last note on 102 *v*., and in six lines, the outer margin bears the following :—'Alleluia Dulce lignum dulces clauos dulcia ferens pondera quae fuisti sola digna sustinere regem celorum et dominum,' with transposition marks to 'fuisti' and 'sola.'

Opposite line 18 a small string of parchment has been passed through a punctured slit in the leaf.

[2] Manual cross in margin at beginning of Gospel.

[3] The same mark, and similarly placed, as at 140 *v*. (13).

[4] This word carries an accent in the MS.

[5] Manual cross at beginning of Lesson.

ditas illius . Et in plenitudine sanctorum : |detentio mea.

Resp. **Benedicta et uenerabilis es uirgo MARIA quae sine tactu pudoris inuenta es mater saluatoris.** Uers **Uirgo dei genitrix quem totus non capit orbis in tua se clausit uiscera factus homo. Alleluia.** Uers **Post partum uirgo inuiolata permansisti dei genitrix intercede pro nobis**[1].

LUCAM.

IN illis : Factum est cum loqueretur dominus iesus ad turbas : extollens uocem quaedam mulier de turba . dixit illi . Beatus uenter qui te portauit : et ubera quae suxisti . At ille dixit . Quin immo beati qui audiunt uerbum dei : et custodiunt illud.

OFFERT **Felix namque es sacra uirgo MARIA et omni laude dignissima quia ex te ortus est sol iustitiae christus dominus noster alleluia.**

SECRETA.

Tua domine propitiatione et beatae MARIAE semper uirginis intercessione ad perpetuam atque praesentem haec oblatio nobis proficiat prosperitatem . per.

PRAEPHATIO.

VERE AETERNE : Et maiestatem tuam pronis mentibus exorare : ut beatae semper et intemeratae uirginis MARIAE ||supplicatione[2] placatus . et ueniam nobis ex omnibus nostris tribuas criminibus et remedia concedas sempiterna : per christum.

COM **Beata uiscera mariae uirginis quae portauerunt aeterni patris filium.**

POSTCOMMUNIO.

Sumptis domine salutis nostrae subsidiis : da quaesumus nos beatae MARIAE semper uirginis patrociniis ubique protegi . *in cuius sanctissima ueneracione*[3] haec tuae obtulimus maiestati : per.

## IN ADUENTU DOMINI.

ORATIO.

Omnipotens sempiterne deus : qui terrenis corporibus uerbi tui ueritatis filii uidelicet unigeniti per uenerabilem et gloriosam semper uirginem MARIAM ineffabile mysterium coniungere uoluisti . petimus immensam clementiam tuam . ut quod in eius ueneratione deposcimus . te propitiante consequi mereamur : per eundem.

SECRETA.

Intercessio quaesumus domine beatae MARIAE semper uirginis munera nostra commendet . nosque eius ueneratio sancta tuae maiestati |reddat acceptos : per dominum.

POSTCOMMUNIO.

Caelesti munere satiati quaesumus omnipotens deus tua nos protectione ubique custodi . et

| fol. 149 *v*. || fol. 150. | fol. 150 *v*.

[1] In the outer margin of lines 1—3 and, possibly by the hand that wrote the second and third marginal additions on 45 *v*., is, in six short lines :—
Alleluya per te dei genitrix nobis est uita perdita data que de celo suscepisti prolem et mundo genuisti saluatorem.
And, opposite 6—10, in ten short lines :—
Gaude maria uirgo cunctas hereses sola interemisti . Que gabrielis archangeli dictis credidisti . Dum uirgo deum et hominem genuisti et post partum uirgo inuiolata permansisti . Dei genitrix intercede pro nobis.
The writer was that of the marginal note on 148.

[2] On the upper margin of this page is the pencilled memorandum, 'per te dei genitrix nobis est uita perdita data que de celo suscepisti prole.......'

[3] The italicized words are on an erasure in the MS., and in another hand.

castimoniae pacem mentibus nostris atque corporibus intercedente sancta uirgine MARIA propitiatus indulge . ut ueniente sponso filio tuo unigenito . accensis lampadibus eius digni prestolemur occursum : qui tecum.

## IN NATALE DOMINI . ALIA.

### ORATIO.

DEUS QUI salutis aeternae beatae MARIAE uirginitate faecunda humano generi premia praestitisti . tribue quaesumus ut ipsam pro nobis intercedere sentiamus . per . quam meruimus auctorem uitae suscipere : dominum nostrum iesum christum filium tuum.

### SECRETA.

Muneribus nostris quaesumus domine precibusque susceptis . et caelestibus nos munda mysteriis . et per intercessionem beatae dei genitricis MARIAE clementer exaudi : per eundem.

### POSTCOMMUNIO.

Haec nos communio domine purget a ||crimine . et intercedente beata dei genitrice MARIA . caelestis remedii faciat esse consortes . per eundem.

## DE ANGELIS.

Ꝋ Benedicite dominum omnes angeli eius potentes uirtute qui facitis uerbum eius ad audiendam uocem sermonum eius. Ps Benedic.

### ORATIO.

Perpetuum nobis domine tuae miserationis praesta subsidium . quibus[1] et angelica praestitisti suffragia non deesse : per.

### IOHANNIS APOSTOLI.

IN diebus illis : Dixit mihi angelus . Scribe . Beati qui ad caenam nuptiarum agni uocati sunt . Et dixit mihi . Haec uerba : uerba dei sunt . Et cecidi ante pedes eius : ut adorarem eum . Et dixit mihi . Uide ne feceris . Conseruus tuus sum et fratrum tuorum habentium testimonium iesu : deum adora.

Resp. Benedicite dominum omnes angeli eius potentes uirtute qui facitis uerbum eius. Uers Benedic anima mea domino et omnia interiora mea nomen sanctum eius. Alleluia[2].

### IOHANNEM.

IN illis : Ascendit iesus ierosolimam . Est autem ierosolimis probatica piscina quae cognominatur hebraice bethsaida[3] : |quinque porticus habens . In his iacebat multitudo magna languentium : caecorum . claudorum . aridorum . expectantium aquae motum . Angelus autem domini secundum tempus descendebat in piscinam : et mouebatur aqua . Et qui prior descendisset in piscinam post motionem aquae : sanus fiebat : a[4] quacunque detinebatur infirmitate.

|| fol. 151. | fol. 151 v.

[1] Opposite lines 7—14, and in the outer margin, is the following, in eleven short lines :—
Deus qui miro ordine angelorum ministeria hominumque dispensas . concede propicius : ut quibus tibi ministrantibus in celo semper assistitur . ab his in terra uita nostra muniatur : per dominum.

[2] Opposite line 17, and in 2½ short lines, is the following :—
In conspectu angelorum psallam tibi domine deus meus.

[3] At the foot of the page, immediately below line 20 is the following :—
uers In conspectu angelorum psallam tibi domine deus meus.

[4] Accent over 'a' in MS. The word is at the end of a line.

Offert **Stetit angelus iuxta aram templi habens turibulum aureum in manu sua et data sunt ei incensa multa et ascendit fumus aromatum in conspectu dei alleluia.**

SECRETA.

Hostias tibi domine laudis offerimus . suppliciter deprecantes . ut easdem angelico pro nobis interueniente suffragio . et placatus accipias . et ad salutem nostram prouenire concedas : per.

Com **Benedicite omnes angeli domini domino ymnum dicite et super exaltate eum in saecula.**

POSTCOMMUNIO.

Repleti domine benedictione caelesti suppliciter exoramus : ut quod fragili caelebramus officio . sanctorum angelorum atque ||archangelorum nobis prodesse sentiamus auxilio : per.

## DE SANCTIS APOSTOLIS PETRO ET PAULO.

DEUS[1] cuius dextera beatum PETRUM ambulantem in fluctibus ne mergeretur erexit . et coapostolum eius PAULUM tertio naufragantem de profundo pelagi liberauit . exaudi nos propitius . et concede ut amborum meritis aeternitatis gloriam consequamur : qui cum deo patre.

SECRETA.

Offerimus tibi domine preces et munera . quae ut tuo sint digna conspectu . apostolorum tuorum PETRI et PAULI quaesumus precibus adiuuemur : per.

POSTCOMMUNIO.

Protege domine populum tuum : et apostolorum tuorum PETRI et PAULI patrocinio confidentem . perpetua defensione conserua : per dominum nostrum iesum.

## MISSA IN UENERATIONE SANCTORUM QUORUM RELIQUIAE IN PRAESENTI REQUIESCUNT AECCLESIA.

|Propitiare[2] quaesumus domine nobis famulis tuis[3] per sancti AUGUSTINI confessoris tui atque pontificis . *nec non et ceterorum omnium sanctorum quorum reliquiae in presenti continentur*[4] aecclesia merita gloriosa . ut eorum piis intercessionibus ab omnibus semper protegamur aduersis : per.

SECRETA.

Suscipiat clementia tua domine quaesumus de manibus nostris munus oblatum . quod per sancti AUGUSTINI confessoris tui atque pontificis *nec non et ceterorum omnium sanctorum quorum reliquie in presenti continentur ecclesia*[5] sacras orationes . ab omnibus nos emundet peccatis : per.

POSTCOMMUNIO.

Diuina libantes mysteria quae pro sancti AUGUSTINI confessoris tui atque pontificis . *nec*

|| fol. 152.

| fol. 152 *v.*

[1] Mark as at 140 *v.* (13) in the outer margin opposite the beginning of this Mass.
[2] Mark as at 140 *v.* (13), and similarly placed.
[3] Opposite lines 1 and 2, and in the outer margin, is a pencilled memorandum, 'sanctorum apostolorum tuorum petri et pauli,' in three lines; and between the lines, as an enclitic to 'sancti,' the monosyllable 'que.'
[4] The words here italicized are on a line and a half of erasure, 'nec non et ceterorum' being made to imitate the first writing.
[5] The italicized words are in another hand; the first six on an erasure in line 11, the remaining six in the outer margin of line 12.

*non et ceterorum omnium sanctorum quorum reliquiae in presenti continentur ecclesia*[1] ueneratione tuae obtulimus maiestati . praesta domine quaesumus . ut per ea ueniam mereamur peccatorum . ||et caelestis gratiae donis reficiamur : per.

## DE OMNIBUS SANCTIS.

ORATIO.

Concede[2] quaesumus omnipotens deus : ut intercessio nos sanctae dei genitricis MARIAE . sanctarumque omnium caelestium uirtutum . et beatorum patriarcharum . prophetarum . apostolorum . Martyrum . confessorum atque uirginum . et omnium electorum tuorum ubique laetificet . ut dum eorum merita recolimus . patrocinia sentiamus : per eundem.

SECRETA.

Oblatis quaesumus domine placare muneribus et intercedente beata dei genitrice MARIA cum omnibus sanctis tuis a cunctis nos defende periculis : per eun.

POSTCOMMUNIO.

Sumpsimus domine sanctae MARIAE et omnium sanctorum tuorum merita recolentes sacramenta caelestia . praesta quaesumus : ut quod temporaliter gerimus . eorum precibus adiuti aeternis gaudiis consequamur : per dominum.

|| fol. 153.

## PRO PRAELATIS ET SUBDITIS.

ORATIO.

|Omnipotens sempiterne deus . qui facis mirabilia magna solus . praetende super famulos tuos, et super cunctas congregationes illis commissas[3] spiritum gratiae salutaris . et ut in ueritate tibi complaceant . perpetuum eis rorem tuae benedictionis infunde : per.

SECRETA.

Hostias domine famulorum tuorum placatus intende . et quas in honorem nominis tui deuota mente pro eis celebramus . proficere sibi sentiant ad medelam : per.

POSTCOMMUNIO.

Quos caelesti recreas munere perpetuo domine comitare praesidio . et quos fouere non desinis . dignos fieri sempiterna redemptione concede : per.

## PRO PACE.

DEUS A quo sancta desideria . recta consilia et iusta sunt opera . da seruis tuis illam quam mundus dare non potest pacem . ut et corda nostra mandatis tuis dedita . et hostium sublata ||formidine . tempora sint tua protectione tranquilla : per.

SECRETA.

DEUS qui credentes in te populos nullis sinis concuti[4] terroribus . dignare preces et hostias dicatae

| fol. 153 *v*. || fol. 154.

[1] Written on an erasure.
[2] Opposite the first word, and in the adjacent margin, is a mark like that at 140 *v*. (13).
[3] Over the final syllable of 'famulos' and 'tuos' are interlineated 'um,' 'um,' and, continuously with the latter, 'abbatem nostrum'; over the final syllables of 'cunctas,' 'congregationes' and 'commissas' are strokes equivalent to 'm,' 'm,' 'm'; 'li' standing over the second syllable of 'illis.' They are all in a small but clear script.
[4] Accent in MS. over first syllable of 'concuti.'

tibi plebis suscipere . ut pax tua pietate concessa . christianorum fines ab omni hoste faciat esse securos : per.

POSTCOMMUNIO.

DEUS auctor pacis et amator . quem nosse uiuere . cui seruire regnare est : protege ab omnibus impugnationibus supplices tuos . ut qui in defensione tua confidimus . nullius hostilitatis arma timeamus : per.

## PRO REGE.

ORATIO.

QUAESUMUS OMNIPOTENS DEUS: ut famulus tuus .N. rex noster qui tua miseratione suscepit regni gubernacula . uirtutum etiam omnium percipiat incrementa . quibus decenter ornatus et uitiorum uoraginem deuitare et hostem superare . et ad te qui uia ueritas et uita es . gratiosus ualeat peruenire : per.

SECRETA.

|Munera domine oblata sanctifica . ut et nobis unigeniti tui corpus et sanguis fiant . et regi nostro .N. ad optinendam animae corporisque salutem . et ad peragendum sibi iniunctum officium . te largiente usquequaque proficiant . per.

POSTCOMMUNIO.

Haec domine communio salutaris famulum tuum regem nostrum .N. ab omnibus tueatur aduersis . quatinus et aecclesiasticae pacis obtineat tranquillitatem . et post istius temporis decursum .. ad aeternam perueniat hereditatem : per[1].

| fol. 154 *v*.

## PRO ABBATE.

ORATIO.

Concede quaesumus domine famulo tuo abbati nostro . ut praedicando et exercendo quae recta sunt exemplo bonorum operum animas suorum instruat subditorum . et aeternae remunerationis mercedem a te piissimo pastore percipiat : per dominum.

SECRETA.

Munera nostra quaesumus domine suscipe placatus . et famulum tuum abbatem nostrum .N. commis‖sumque sibi gregem benignus semper et ubique misericorditer protege : per.

POSTCOMMUNIO.

Haec nos communio domine purget a crimine . et famulum tuum abbatem nostrum commissumque sibi gregem benigna pietate conserua : per.

## PRO CONGREGATIONE.

Familiam huius sacri caenobii quaesumus domine intercedente beata dei genitrice MARIA cum omnibus sanctis . . . .[2] perpetuo guberna moderamine . ut assit nobis et in securitate cautela . et inter aspera fortitudo : per eundem.

SECRETA.

Respice domine quaesumus ad hostiam nostrae seruitutis tuo conspectui immolandam . ut professionis sanctae propositum quod te inspirante suscepimus . te gubernante custodiamus : per.

‖ fol. 155.

[1] Opposite line 12 is a scarcely distinguishable note. With some diffidence I think it to be 'Item Deus in cuius manu . Require . . fine [or finem].' See fol. 173 *v*.
[2] Traces of erased 'tuis' after 'sanctis.'

POSTCOMMUNIO.

Suscipe domine preces nostras. et muro custodiae tuae hoc tuum ouile circumda . ut omni aduersitate depulsa . sit hoc semper domicilium incolumitatis et pacis : per.

## |SACERDOTIS PROPRIA.

Suppliciter[1] te deus pater omnipotens qui es creator omnium rerum deprecor . ut dum me famulum tuum coram omnipotentia maiestatis tuae grauiter deliquisse confiteor . manum mihi misericordiae tuae porrigas . quatinus dum ego hanc oblationem tuae pietati pro peccatis meis offero quod nequiter admisi : clementissime digneris absoluere : per.

SECRETA.

Deus misericordiae . deus pietatis . deus indulgentiae . quaeso miserere mei serui tui . et sacrificium quod pietati tuae pro peccatis meis offero benigne dignare suscipere . et peccata quae labentibus uitiis contraxi . pius et propitius ac miseratus indulge . ut loco paenitentiae ac flumine lacrimarum concesso . ueniam a te merear accipere delictorum : per.

POSTCOMMUNIO.

Deus qui uiuorum es saluator omnium in te sperantium . qui non uis mortem peccatorum ||nec letaris in perditione morientium . te suppliciter deprecor . ut concedas mihi ueniam delictorum meorum . ut et admissa defleam et post modum non admittam . ut cum mihi extrema dies finisque uitae aduenerit . emundatum delictis omnibus me angeli sanctitatis suscipiant . per[2].

## CONTRA MALAS COGITATIONES.

Omnipotens et mitissime deus respice propitius precem meam . et libera cor meum de malarum temptatione cogitationum . ut sancti spiritus dignum fieri habitaculum inueniatur : per . eiusdem.

| fol. 155 *v*.

|| fol. 156.

[1] Mark as at 140 *v*. (13) in outer margin opposite this word.

[2] In the outer margin of 156, opposite lines 3—10 of the ruling, and in twenty lines of exceedingly small writing, is the following Mass :—

> Deus qui contritorum non despicis gemitum et merentium non spernis affectum : adesto precibus nostris quas pietati tue pro tribulacione nostra offerimus implorantes ut quicquid contra nos diabolice atque humane moliuntur aduersitates ad nichilum redigas et consilio misericordie tue allidas . per.
>
> Deus qui tribulatos corde sanas et mestificatos actu letificas : ad hanc propicius hostiam dignanter attende . qua tocius mundi uoluisti relaxari delicta . et pro tribulacione nostra illam clementer assume . nostraque cuncta crimina solue . tribulacionem attende . miserias pelle . per.
>
> Dimitte quesumus domine peccata nostra et tribue nobis misericordiam tuam . orisque nostri alloquio deprecatus humilitatem nostram attende, uincula solue . delicta dele . tribulacionem inspice . aduersitatem repelle effectumque peticioni nostre largiens iugiter et clementer exaudi . per.

SECRETA.

Da quaesumus clementissime pater per huius oblationis mysterium meorum mihi ueniam peccatorum . ut non ad iudicium . sed ad indulgentiam huius presbiteratus ordo mihi proficiat sempiternam : per.

POSTCOMMUNIO.

Sumentes domine salutis nostrae sacramenta . praesta quaesumus ut eorum participatio mihi famulo tuo ad perpetuam proficiat salutem : per.

## |PRO TEMPTATIONE CARNIS.

URE[1] igni sancti spiritus renes nostros et cor nostrum domine . ut tibi casto corpore seruiamus . et mundo corde placeamus : per . eiusdem.

SECRETA.

Dirumpe domine uincula peccatorum nostrorum . ut sacrificare tibi hostiam laudis absoluta libertate possimus . retribue quae ante tribuisti . et salua nos per indulgentiam . quos saluare dignatus es per gratiam : per dominum.

POSTCOMMUNIO.

Domine adiutor et protector noster adiuua nos ut refloreat caro nostra uigore pudicitiae et sanctimoniae nouitate . ereptamque de manu tartari . in resurrectione iustorum aeternis gaudiis iubeas praesentari : per.

## PRO SPECIALIBUS AMICIS.

OMNIPOTENS sempiterne deus . miserere famulis tuis .N. et dirige eos secundum tuam clementiam in uiam salutis aeternae . ut te donante tibi placita cupiant . ||et tota uirtute perficiant : per[2].

SECRETA.

Proficiat quaesumus domine haec oblatio quam tuae suppliciter offerimus maiestati ad salutem famulorum tuorum .N. ut tua prouidentia eorum uita inter aduersa et prospera ubique dirigatur : per dominum.

POSTCOMMUNIO.

Sumentes domine perpetuae sacramenta salutis . tuam deprecamur clementiam . ut per ea famulos tuos ab omni aduersitate protegas . per[3].

## PRO FAMILIARIBUS.

DEUS QUI caritatis dona per gratiam sancti spiritus tuorum cordibus fidelium infundis . da famulis et famulabus tuis pro quibus tuam deprecamur clementiam salutem mentis et corporis . ut te tota uirtute diligant . et quae tibi placita sunt . tota dilectione perficiant . per . eiusdem.

SECRETA.

Miserere quaesumus domine famulis et famulabus tuis .N. pro quibus hoc sacrificium laudis tuae offerimus maiestati . ut per haec sancta supernae benedictionis

| fol. 156 *v*. || fol. 157.

[1] Close to the first word of this Mass is a mark like that at 140 *v*. (13).

[2] Over the final syllables of 'famulis,' 'tuis,' 'eos,' 'cupiant' and 'perficiant' in this prayer the transcriber has in a small clear hand written 'o,' 'o,' 'um,' 'at' and 'at.'

[3] Opposite line 9 of the ruling begins the following, in 6½ short lines:—'Oratio. Deus qui corda fidelium sancti spiritus illustratione docuisti da nobis in ... recta sapere . . et de eius . . . . . dere . per'; and, opposite line 15:—'Secreta. Munera quesumus domine nostra sanctifica et corda nostra sancti spiritus illustratione emunda . per,' in 4½ lines.

gratiam obtineant. |et gloriam aeternae felicitatis adquirant. per.

POSTCOMMUNIO

Diuina libantes mysteria quaesumus domine ut haec salutaria sacramenta illis proficiant ad prosperitatem et pacem. pro quorum[1] quarumque dilectione haec tuae obtulimus maiestati: per.

## MISSA PRO PENITENTE.

Omnipotens sempiterne deus confitenti tibi famulo tuo .N. pro tua pietate peccata relaxa. ut non plus ei ualeat conscientiae reatus ad paenam. quam indulgentia tuae pietatis ad ueniam: per dominum.

SECRETA.

Praesta quaesumus omnipotens et misericors deus. ut haec salutaris oblatio famulum tuum .N. et a propriis reatibus indesinenter expediat. et ab omnibus tueatur aduersis: per.

POSTCOMMUNIO.

Omnipotens et misericors deus qui omnem animam confitentem et paenitentem magis uis emendare quam perdere: respice propitius super famulum tuum .N. et per haec sacramenta quae sumpsimus auerte ab eo iram indigna||tionis tuae. et omnia peccata sua ei dimitte: per.

## CONTRA RAPTORES AECCLESIAE.

Concede[2] nobis omnipotens et iustissime deus. apud quem nulla est iniquitas. ut qui huius sanctuarii tui possessionem diripiunt atque diripiendo inuadunt. te miserante celeri satisfactione corrigantur. per.

SECRETA.

Hostias tibi domine placationis et laudis offerimus. postulantes ut quos inimicus ad inuadendam et diripiendam sanctuarii tui possessionem suadendo attraxit. tu miserando corrigas: per.

POSTCOMMUNIO.

Preces nostras quaesumus domine placatus exaudi. et quod de inimicis et raptoribus aecclesiae tuae sanctae deprecamur consuetae misericordiae uelocitate perficere non desinas. per.

## PRO QUACUNQUE TRIBULATIONE.

INEFFABILEM misericordiam tuam nobis quaesumus domine clementer ostende: ut simul nos a peccatis omnibus exuas. et a paenis quas pro his meremur benignus eripias: per.

|Purificet nos quaesumus domine muneris praesentis oblatio. et dignos sacra participatione perficiant: per.

POSTCOMMUNIO.

Praesta quaesumus omnipotens deus. ut terrenis affectibus expiati. ad superni plenitudinem cuius libauimus sancta tendamus: per.

| fol. 157 *v*. || fol. 158. | fol. 158 *v*.

[1] In the outer margin of 157 *v*. (1—4) are the traces of something quite irrecoverable. It was, presumably, the Postcommunion of the Mass begun on the previous page.

[2] The same mark as at 140 *v*. (13) in the outer margin of 158 (2, 3).

## PRO MORTALITATE.

DEUS[1] QUI non mortem sed paenitentiam desideras peccatorum . populum tuum quaesumus ad te conuerte propitius . ut dum tibi deuotus extiterit . iracundiae tuae ab eo flagella amoueas : per.

SECRETA.

Subueniat nobis domine quaesumus sacrificii praesentis operatio . quae nos et ab erroribus uniuersis potenter absoluat . et atotius eripiat perditionis incursu . per.

POSTCOMMUNIO.

Tuere nos domine quaesumus tua sancta laetantes . et ab omni propitius iniquitate defende . per.

## MISSA IN TEMPORE BELLI.

A̅.

DEUS regnorum omnium regumque dominator . qui nos et percutiendo sanas . et igno||scendo conseruas : praetende nobis misericordiam tuam : ut tranquillitate pacis tua potestate firmata . ad remedia correctionis utamur : per.

SECRETA.

Sacrificium domine quod immolamus intende . ut ab omni nos exuat bellorum nequitia . et in tuae protectionis securitate consistat : per.

POSTCOMMUNIO.

Sacro sancti corporis et sanguinis domini nostri iesu christi refectione uegetati supplices te rogamus omnipotens deus : ut hoc remedio singulari ab omnium peccatorum nos contagione purifices . et a periculorum munias incursione cunctorum . per.

## PRO ITER AGENTIBUS.

ADESTO[2] domine supplicationibus nostris . et uiam famulorum tuorum .N. in salutis tuae prosperitate dispone . ut inter omnes uiae et uitae huius uarietates . tuo semper protegantur auxilio . per.

SECRETA.

Propitiare domine supplicationibus nostris . et has oblationes quas tibi offerimus |pro famulis tuis .N. benignus assume . ut uiam illorum et praecedente gratia tua dirigas . et subsequente comitari digneris . ut de actu atque incolumitate illorum . secundum misericordiae tuae praesidia gaudeamus : per.

POSTCOMMUNIO.

DEUS infinitae misericordiae et maiestatis immensae . quem nec spatia locorum nec interualla temporum ab his quos tueris abiungunt . adesto famulis tuis .N. in te ubique confidentibus . et per quam ituri sunt uiam . dux eis et comes esse dignare : per.

## PRO PLUUIA IMPETRANDA[3].

DEUS IN QUO uiuimus mouemur et sumus : pluuiam nobis tribue congruentem . ut praesentibus subsidiis sufficienter adiuti . sempiterna fiducialius appetamus : per dominum nostrum.

|| fol. 159. | fol. 159 *v.*

[1] The same mark, and similarly placed, as at 140 *v.* (13).
[2] The same mark as at 140 *v.* (13) in the outer margin of 159 (14).
[3] The same mark as at 140 *v.* (13) in the outer margin of 159 *v.* (12, 13).

SECRETA.

Oblatis domine placare muneribus . et oportunum nobis tribue pluuiae sufficientis auxilium : per.

POSTCOMMUNIO.

||Tuere nos quaesumus domine tua sancta sumentes . et ab omnibus propitiatus absolue peccatis . terramque aridam aquis fluenti caelestis dignanter infunde : per.

## PRO AERIS SERENITATE.

A̅.

AD[1] TE NOS DOMINE clamantes exaudi : et aeris serenitatem nobis tribue supplicantibus . ut qui iuste pro peccatis nostris affligimur . misericordia tua praeueniente clementiam sentiamus : per.

SECRETA.

Praeueniat nos domine quaesumus gratia tua semper et subsequatur . et has oblationes quas pro peccatis nostris nomini tuo consecrandas offerimus . benignus assume . ut per intercessionem sanctorum tuorum cunctis proficiant ad salutem : per.

POSTCOMMUNIO.

Plebs tua domine capiat sacrae benedictionis augmentum . et copiosis beneficiorum tuorum subleuetur auxiliis . quae tantis intercessorum deprecationibus adiuuatur : per.

## PRO INFIRMO.

A̅.

| OMNIPOTENS sempiterne deus salus aeterna credentium . exaudi nos pro famulo tuo .N. pro quo misericordiae tuae imploramus auxilium . ut reddita sibi sanitate . gratiarum tibi in aecclesia tua referat actionem . per[2].

LECTIO EPISTOLAE BEATI IACOBI APOSTOLI.

Karissimi[3] : Tristatur aliquis uestrum : oret aequo animo et psallat . Infirmatur quis in uobis : inducat presbiteros aecclesiae et orent super eum unguentes eum oleo in nomine domini . et oratio fidei saluabit infirmum . Et alleuabit eum dominus : et si in peccatis sit dimittentur ei . Confitemini ergo alterutrum peccata uestra : et orate pro inuicem ut saluemini.

Resp. Saluum fac seruum tuum. Uers Auribus percipe. Alleluia. Uers Mitte ei domine.

LUCAM.

IN illis . Surgens iesus de sẏnagoga : introiuit in domum simonis . Socrus autem simonis : tene-

|| fol. 160. | fol. 160 *v*.

[1] The same mark as at 140 *v*. (13) in the outer margin of 160 (5).

[2] Over the final syllables of 'famulo' and 'tuo' the transcriber has in a small clear hand written 'is' and 'is'; over 'quo' he has written 'bus' and over the last syllable of 'referat' 'n.'

[3] Between the initial of the abbreviated 'Karissimi' of the MS. and the 'm' which follows it I clearly see the same pencilled mark as stands in the margin of 140 *v*. (13). In the outer margin is a small manual cross, and from it a line is drawn which follows the text to the foot of the page and, resuming its course on 161, stops only at the end of the Gospel, where it is arrested by a transverse stroke. Above the transom of the cross and between the stem and the edge of the leaf is the memorandum 'circu' [?] with a small curved mark over the second syllable. The object may have been to rectify the punctuation. There is in the MS. no note of interrogation after 'uestrum'/ or after 'uobis.'

batur magnis ‖febribus : et rogauerunt illum pro ea . Et stans super illam imperauit febri : et dimisit illam . Et continuo surgens : ministrabat illis . Cum sol autem occidisset : omnes qui habebant infirmos uariis languoribus ducebant illos ad eum . At ille singulis manus imponens : curabat eos.

OFFERTORIUM. Deprofundis clamaui ad te.

SECRETA.

DEUS cuius nutibus uitae nostrae momenta decurrunt . suscipe propitius preces et hostias famuli tui . pro quo misericordiam[1] tuam egrotanti imploramus . ut de cuius periculo metuimus . de eius salute letemur . per[2].

COMMUNIO. Illumina.

POSTCOMMUNIO.

DEUS infirmitatis humanae singulare praesidium . auxilii tui super infirmum nostrum ostende uirtutem . ut ope misericordiae tuae adiutus . aecclesiae tuae sanctae representari mereatur : per[3].

## PRO INFIRMO IN AGONIA POSITO.

Ⱥ.

|ORATIO.

OMNIPOTENS[4] sempiterne deus conseruator . animarum . qui quos diligis corripis . et quos recipis pie ad emendationem coerces . te inuocamus domine . ut medelam tuam conferre digneris in animam famuli tui . qui in corpore patitur membrorum debilitatem . uim laboris . stimulos infirmitatum . da ei domine gratiam tuam ut in hora exitus illius de corpore . absque peccati macula tibi datori proprio per manus sanctorum angelorum eius anima representari mereatur : per.

EPISTOLA.

Tristatur aliquis.

Resp Miserere mihi domine quoniam infirmus. Vers Conturbata sunt omnia ossa. Alleluia. Vers Mitte ei domine.

EUANGELIUM.

Surgens iesus.

OFFERT. Deprofundis.

SECRETA.

Adesto domine pro tua pietate supplicationibus nostris . et suscipe hostiam quam tibi offerimus pro famulo tuo iacenti in grabato . salutem non solum corporis sed et animae suae petenti . praesta ei omnipotens ‖deus indulgentiam omnium iniquitatum suarum propter immensam misericordiam tuam . ut per hoc quod sustinet flagellum . a sanctis angelis eius anima suscepta . ad tuae gloriae regnum peruenire mereatur : per.

Com Redime me deus israel ex omnibus angustiis meis.

POSTCOMMUNIO

Gratias tibi agimus domine refecti multiplicibus largitatibus tuis . quibus animas in te spe-

‖ fol. 161. | fol. 161 *v*. ‖ fol. 162.

[1] By correction from 'misericordiae.'
[2] The final syllables of 'famuli' and 'tui' are surmounted by 'is,' 'is,' and 'quo' by 'bus,' 'cuius' by 'quorum,' and the second syllable of 'eius' by 'orum.'
[3] The final syllables of 'infirmum' and 'nostrum' are surmounted by 'os' and 'os,' and that of 'adiutus' by 'i,' 'mereatur' being made convertible into 'mereantur' by an interlineated 'n.'
[4] In the outer margin of 161 *v*. the same mark, and similarly placed, as at 140 *v*. (13).

rantium satiare consueuisti . nam et confisi de tua pietate deprecamur ut misereri digneris famulo tuo . ne praeualeat aduersus eum aduersarius in hora exitus *illius de* corpore . sed transitum *mereatur* habere ad uitam . per[1].

|℟. Requiem aeternam dona eis domine et lux perpetua luceat eis. Ps Te decet ymnus. Resp Requiem aeternam dona eis domine et lux perpetua luceat eis. Vers Absolue domine animas eorum ab omni uinculo delictorum[2]. Tract. Deprofundis clamaui ad te domine domine exaudi uocem meam. Uers Fiant aures tuae intendentes in orationem serui tui. Uers Si iniquitates obseruaueris domine deus quis sustinebit. Uers Quia apud te propitiatio est et propter legem tuam sustinui te domine. Offert. Domine iesu christe rex gloriae libera animas omnium fidelium defunctorum de manu inferni et de profundo laci libera eas de ore leonis ne absorbeat eas tartarus ne cadant in obscuris sed signifer sanctus MICHAEL repraesentet eas in lucem sanctam. Quam olim abrahae promisisti et semini eius. Uers Hostias et preces tibi domine offerimus Tu suscipe pro animabus illis quarum hodie memoriam agimus fac eas domine de morte transire ad uitam. Quam olim. Com Lux eterna luceat eis domine cum sanctis tuis in aeternum quia pius es.

## A PRIMO DIE USQUE AD TRICESIMUM.

‖QUAESUMUS DOMINE UT ANIMAE famuli tui .N. cuius obitus diem ..[3] commemoramus . sanctorum atque electorum tuorum largiaris consortium . et rorem misericordiae tuae perennem ei infundas : per[4].

LECTIO LIBRI APOK[ALYPSIS] IOHANNIS APOSTOLI.

IN[5] diebus illis : Audiui uocem de caelo : dicentem mihi . Scribe . Beati mortui : qui in domino moriuntur . Amodo iam dicit spiritus : ut requiescant alaboribus suis . Opera enim illorum : secuntur illos.

IOHANNEM.

IN illis . Dixit martha ad iesum . Domine : si fuisses hic : frater meus non fuisset mortuus . Sed et nunc scio : quia quaecunque poposceris adeo . dabit tibi deus . Dicit illi iesus . Resurget frater tuus . Dicit ei martha . Scio quia resurget in resurrectione in nouissimo die . Dicit ei iesus . Ego sum resurrectio et uita . qui credit in me : etiam si mortuus fuerit uiuet . Et omnis qui uiuit et credit in me : non morietur in |[aeternum . Credis hoc ? Ait illi . Vtique domine . Ego credidi quia tu es christus filius dei : qui in hunc mundum uenisti.

SECRETA.

Adesto domine supplicationibus nostris . et hanc oblationem quam tibi offerimus ob diem de-

| fol. 162 *v*. ‖ fol. 163. | fol. 163 *v*.

[1] There is a small manual cross in the outer margin after the end of this Mass, on 162 (15). The remainder of the page is blank. The italicized words are on erasures.

[2] This Verse is surmounted by 'animae eorum in bonis demorentur et semen eorum hereditet terram,' written in ink and in cursive script.

[3] Here—after 'diem'—there is a short erasure in the MS.

[4] The final syllables of 'ANIMAE,' 'famuli' and 'tui' are surmounted by 'abus,' 'orum' and 'orum,' and 'cuius' by 'quorum'; whilst the penultimate word 'ei' is made convertible into 'eis' by the superscription of the letter 's.' The script is small and clear, and evidently that of the transcriber himself.

[5] A line crossed at its upper end has been drawn in the margin from opposite the beginning of the Epistle marking it and about half of that portion of the Gospel which lies on 163.

positionis [1] pro anima famuli tui[2] .N. placidus ac benignus assume : per dominum[3].

*Lectio epistolae beati pauli apostoli ad thessalonicenses.*

***Fratres . Nolumus uos ignorare de dormientibus : ut non contristemini sicut et ceteri qui spem non habent . Si enim credimus quod iesus mortuus est et resurrexit : ita et deus eos qui dormierunt per iesum adducet cum eo . Hoc enim uobis dicimus in uerbo domini : quia nos qui uiuimus qui residui sumus in aduentu domini non preueniemus eos qui dormierunt . Quoniam ipse dominus in iussu et in uoce archangeli et in tuba dei descendet de celo : et mortui qui in christo sunt resurgent primi . Deinde nos qui uiuimus qui relinquimur : simul rapiemur cum illis in nubibus obuiam christo in aera et sic semper cum domino erimus itaque consolamini inuicem : in uerbis istis.***

*Sequentia Sancti euangelii secundum Johannem.*

***In illo tempore Dixit dominus iesus discipulis suis et turbis iudeorum . Ego sum panis uiuus : qui descendi . Siquis manducauerit ex hoc pane . uiuet in eternum . Et panis quem ego dabo caro mea est : pro mundi uita . Litigabant ergo iudei : ad inuicem dicentes . Quomodo potest hic carnem suam nobis dare ad manducandum ? Dixit ergo eis iesus : Amen amen dico uobis :***

[1] Here—after 'depositionis'—there is a blank space of the value of six or seven letters.

[2] Over the final letter of each word of the phrase 'anima famuli tui' the variant forms 'abus,' 'orum,' 'orum' are interlined in small characters.

[3] When first I knew MS. C.C.C.C. 270 the leaves here numbered 163 and 163* were, to all appearance, firmly stuck together. But when in the summer of the following year—the year 1887—I spent a week or two over the book I observed that the two membranes shewed a disposition to part company. I called Mr Lewis's attention to the fact, and, the weather being exceedingly hot and dry, begged permission of him to leave the volume open for a night. On coming to his rooms next morning—July 27th—I found the separation completed.

The present leaf 163 and the present leaf 165 were at one time contiguous. But 12¼ lines of text being erased from the *verso* of the former and 12¾ lines from the *recto* of the latter, the second text here printed in italics was written on the whole of the first and part of the second of these erasures. It comprised one Epistle, 'Nolumus uos ignorare,' &c. and two Gospels; but we must carefully remark that, the Postcommunion which, with the Preface, had disappeared in the erasure was neither restored nor replaced by a substitute either on 163 *v.* or on 165. One would suppose, therefore, that the next change was not long in following. It was simply this :—

The *recto* of the present 163* was firmly pasted to the *verso* of 163, the present 164 was at the same time inserted into the volume, and the second text on the *recto* of 165 cancelled by two strokes of red pigment.

This done, the *verso* of the present 163* was made to carry so much of the first text as had been spared on 163 *v.* and besides this a new Postcommunion. Then were written the Epistle and the two Gospels just mentioned ; after them, on the latter half of 164, a Lesson and Gospel, and after these again the two Masses on 164 *v.*

The second text now brought to light on 163 *v.* with its proper sequel on 165 was written, I should say, by the middle-twelfth-century hand that made the three marginal additions to 45 *v.* The *recto* of the inserted 163* is, of course, blank. The writing on 163* *v.* and on both sides of the other inserted leaf, fol. 164, is all by a thirteenth-century hand.

The erased text on the *verso* of 163 is almost irrecoverable. Of the Preface, besides the rubric and initial, nothing can be deciphered but 'per' and 'depositionem' at the end, respectively, of its first and fifth lines, and a 'g' near the beginning of its seventh line. The Preface began on the ninth line of the ruling, and, presumably, a 'Hanc igitur' on the seventeenth, where traces of an initial 'H' are visible. The present fol. 165 yields traces of a rubricated 'POSTCOMMUNIO' on its sixth line, of an initial 'O' on line 7, and of 'pia,' almost immediately before the unerased 'per.' The 'pia' is salvage, I presume, from 'praecipias.' I can discern, above the second line of this erased prayer, the following, interlined in a small character, 'mas,' 'spiritus,' 'lorum' and 'orum.'

***nisi manducaueritis carnem filii hominis et biberitis eius sanguinem non habebitis uitam in uobis. Qui manducat meam carnem et bibit meum sanguinem habet uitam eternam et ego resuscitabo eum in nouissimo die.***

*Secundum Iohannem.*

***In illo tempore Dixit dominus iesus turbis iudeorum. Sicut pater***]

||[*A blank page.*]

|eternum. Credis hoc? Ait illi. Vtique domine. Ego credidi quia tu es christus filius dei: qui in hunc mundum uenisti.

Secretum.

Adesto domine supplicationibus nostris et hanc oblationem quam tibi offerimus ob diem depositionis pro anima famuli tui .N. placidus ac benignus assume: per dominum.

Postcommunio.

Omnipotens sempiterne deus collocare digneris animam et spiritum famuli tui .N. cuius diem depositionis celebramus in sinibus abrahe. isaac. et iacob. ut cum dies agnitionis tue uenerit. inter sanctos et electos tuos eum resuscitari precipias. per.

Ad thessalonicenses.

Fratres: Nolumus uos ignorare de dormientibus ut non contristemini sicut et ceteri qui spem non habent. Si enim credimus quod iesus mortuus est et resurrexit: ita et deus eos qui dormierunt per iesum adducet cum eo. Hoc enim uobis dicimus in uerbo domini quia nos qui uiuimus qui residui sumus in aduentu domini non preueniemus eos qui dormierunt. Quoniam ipse dominus in iussu et in uoce archangeli et in tuba dei descendet de celo. Et mortui qui in christo sunt resurgent primi. Deinde nos qui uiuimus qui relinquimur: simul rapiemur cum illis in nubibus obuiam christo in aera et sic semper cum domino erimus itaque consolamini inuicem in uerbis istis.

Secundum Iohannem.

In illo tempore: Dixit dominus iesus discipulis suis et turbis iudeorum. Ego sum panis uiuus: qui de celo descendi. Siquis manducauerit ex hoc pane: uiuet ||in eternum: Et panis quem ego dabo caro mea est: pro mundi uita. Litigabant ergo iudei: ad inuicem dicentes. Quomodo potest hic carnem suam nobis dare ad manducandum? Dixit ergo eis iesus. Amen amen dico uobis nisi manducaueritis carnem filii hominis et biberitis eius sanguinem non habebitis uitam in uobis. Qui manducat meam

|| fol. 163*. | fol. 163* *v.* || fol. 164.

carnem et bibit meum sanguinem habet uitam eternam . Et ego resuscitabo eum in nouissimo die.

Secundum Johannem.

In illis : Dixit dominus iesus turbis iudeorum . Sicut pater suscitat mortuos et uiuificat : sic et filius quos uult uiuificat . Neque enim pater iudicat quemquam : set omne iudicium dedit filio . ut omnes honorificent filium sicut honorificant patrem . Qui non honorificat filium : non honorificat patrem qui misit illum . Amen amen dico uobis : quia qui uerbum meum audit et credit ei qui misit me habet uitam eternam . Et in iudicium non uenit : set transiet a morte in uitam.

Lectio libri machabeorum.

In diebus illis . Vir fortissimus iuda collacione facta : duodecim milia dragmas argenti misit ierosolimam offerri ea ibi pro peccatis mortuorum . iuste et religiose de resurrectione cogitans . Nisi enim eos qui ceciderant resurrecturos speraret : superfluum uideretur et uanum orare pro mortuis . Et quia considerabat quod hi qui cum pietate dormitionem acceperant : optimam haberent repositam gratiam . Sancta ergo et salubris est cogitatio pro defunctis exorare : ut a peccatis soluantur.

Secundum Johannem.

In illis : Dixit dominus iesus discipulis suis . et turbis iudeorum . Omne quod dat michi pater ad me ueniet : et eum qui uenit ad me non eiciam foras . quia descendi de celo non ut faciam uoluntatem meam : set uoluntatem eius qui misit me . Hec est autem uoluntas eius qui misit me patris : ut omne quod dedit michi non perdam ex eo set resuscitem illud in nouissimo die . Hec est enim uoluntas patris mei qui |misit me : ut omnis qui uidet filium et credit in eum habeat uitam eternam . Et ego resuscitabo eum : in nouissimo die.

Pro benefactoribus.

Miserere quaesumus domine animabus omnium benefactorum nostrorum defunctorum et de beneficiis quae nobis largiti sunt in terris premia eterna consequantur in celis . Per.

Secretum

Suscipe hec munera domine pro animabus omnium nostrorum requiescentium benefactorum et pro beneficiis eorum quibus sustentamur da eis retributionem in regno celorum . Per.

Postcommunio

Sumpta sacramenta domine abluat nos uinculis pecca-

| fol. 164 v.

torum . et animabus nostrorum benefactorum defunctorum consortia obtineant spirituum beatorum . Per dominum.

Oratio.

Omnipotens sempiterne deus qui facis mirabilia magna solus : pretende super famulos tuos et super cunctas congregationes illis commissas spiritum gratie salutaris . et ut in ueritate tibi complaceant perpetuum eis rorem tue benedictionis infunde.

Secr[etum].

Hostias domine famulorum tuorum placatus intende et quas in honorem nominis tui deuota mente pro eis celebramus proficere sibi sentiant ad medelam per.

Postcommunio.

Quos celesti recreas munere perpetuo domine comitare presidio et quos fouere non desinis . dignos fieri sempiterna redemptione concede . Per dominum nostrum.

*|| Suscitat mortuos et uiuificat : sic et filius quos uult uiuificat . Neque enim pater iudicat quemquam : set omne iudicium dedit filio ut omnes honorificent filium sicut honorificant patrem . Qui non honorificat filium : non honorificat patrem qui misit illum . amen amen dico uobis quia qui uerbum meum audit et credit ei qui misit me habet uitam eternam . et in iudicium non uenit : set transiet a morte in uitam.*

|| fol. 165.

[*Blank erasure of* 10½ *lines.*]

per.

## PRO EPISCOPO DEFUNCTO.

ORATIO.

DEUS QUI INTER apostolicos sacerdotes famulum tuum .N. sacerdotali fecisti dignitate uigere . praesta quaesumus ut quorum uicem gerebat ad horam in terris . eorum perpetuo consortio letetur in caelis . per.

SECRETA.

Suscipe domine pro anima famuli tui .N. sacerdotis quas offerimus hostias . ut cui |sacerdotale donasti ministerium . dones et meritum . per dominum nostrum.

POSTCOMMUNIO.

Propitiare domine supplicationibus nostris . et animam famuli tui .N. sacerdotis . in regione uiuorum aeternis iubeas gaudiis sociari : per.

## ITEM ALIA PRO UNO DEFUNCTO.

Adiuua nos domine deus noster : et beatissimae dei genitricis MARIAE precibus exoratus . animam famuli tui .N. in beatitudine sempiternae lucis constitue : per eundem.

SECRETA.

Suscipe quaesumus domine hostias placationis et laudis . quas in honore beatae dei genitricis semperque uirginis MARIAE nomini tuo consecrandas offerimus . et pro requie famuli tui .N. tibi suppliciter immolamus . per eun.

POSTCOMMUNIO.

Ascendant ad te domine preces nostrae . et animam famuli tui .N. gaudia aeterna suscipiant .

| fol. 165 *v.*

et quem fecisti adoptionis participem . intercedente beata dei genitrice semperque uirgine MARIA . iubeas ||hereditatis tuae esse consortem[1] : per eundem.

## ITEM ALIA MISSA.

DEUS cui soli competit medicinam praestare post mortem : tribue quaesumus ut anima famuli tui .N. ab omnibus exuta peccatis . in electorum tuorum societate aggregetur : per.

SECRETA.

Suscipe sancta trinitas hanc oblationem quam tibi offero pro anima famuli tui .N. ut requiem aeternam dones ei inter sanctos tuos et electos . quatinus illorum consortio . et uita perfruatur aeterna . *qui uiuis*[2].

POSTCOMMUNIO.

Da ueniam domine deus per haec sancta mysteria animae famuli tui .N. ut occursu non terreatur malo . sed tuo semper protegatur auxilio . per.

## ITEM ALIA MISSA[3].

DEUS cui proprium est misereri semper et parcere . te supplices deprecamur pro anima famuli tui .N. quam de hoc saeculo migrare iussisti . ut non tradas eam in manus inimici . nec obliuiscaris |in finem . sed iube eam a sanctis angelis suscipi . et ad patriam paradysi perduci . ut dum in te sperauit et credidit . non paenas inferni sustineat . sed gaudia aeterna possideat : per.

|| fol. 166. | fol. 166 *v*.

SECRETA.

Oblationes nostras quaesumus domine propitiatus intende quas tibi offerimus pro anima famuli tui .N. et cui donasti baptismi sacramentum . da ei aeternorum plenitudinem gaudiorum . per.

POSTCOMMUNIO.

Praesta domine quaesumus animae famuli tui .N. misericordiam sempiternam . ut mortalitatis nexibus expedita . lux eam aeterna possideat : per.

## IN ANNIUERSARIO DEFUNCTORUM.

DEUS INDULGENTIARUM DOMINE DA ANIMABUS famulorum tuorum .N. quorum anniuersarium depositionis diem commemoramus . refrigerii sedem . quietis beatitudinem . luminis claritatem : per.

SECRETA.

Propitiare domine supplicationibus nostris . pro animabus et spiritibus famulorum ||tuorum .N. quorum hodie annua dies agitur . pro quibus tibi offerimus sacrificium laudis . ut eas sanctorum tuorum consortio sociare digneris . per.

POSTCOMMUNIO.

Suscipe domine preces nostras pro anima*bus famu*[4]lorum tuorum .N. quorum anniuersarium depositionis diem commemoramus . ut si quae eis maculae de terrenis contagiis adheserunt . remissionis tuae misericordia deleantur : per.

|| fol. 167.

1 By correction in the MS. from ‘consortes.’
2 This ‘qui uiuis’ is by a later hand, in other ink, and on an erasure.
3 Pencilled ‘m̄’ in outer margin of 166 (15).
4 These three syllables at the end of 167 (5) are on an erasure, in different ink and, perhaps, by another hand ; in correction, it may be, of ‘pro anima famuli.’

## MISSA PRO FRATRIBUS DEFUNCTIS.

INCLINA DOMINE AUREM TUAM AD PRECES NOSTRAS . quibus misericordiam tuam supplices deprecamur : ut animas famulorum tuorum .N. .........[1] quas de hoc saeculo migrare iussisti . in pacis ac lucis regione constituas . et sanctorum tuorum iubeas esse consortes : per.

SECRETA.

Animas famulorum tuorum .N. ab omnibus uitiis humanae conditionis quaesumus domine haec absoluat oblatio . quae totius mundi tulit immolata peccatum : per.

|POSTCOMMUNIO.

Annue nobis domine ut animae famulorum tuorum .N. remissionem quam semper obtauerunt mereantur percipere delictorum : per.

## ITEM ALIA MISSA.

Omnipotens sempiterne deus . cui nunquam sine spe misericordiae supplicatur : propitiare animabus famulorum tuorum .N.[2] ut qui de hac uita in tui nominis confessione decesserunt . sanctorum tuorum numero facias aggregari : per.

SECRETA.

Propitiare quaesumus domine animabus famulorum tuorum .N.[3] pro quibus tibi hostias placationis offerimus . et quia in hac luce in fide manserunt catholica . in futura uita eis ....[4] retributio condonetur : per.

POSTCOMMUNIO.

Praesta quaesumus omnipotens deus . ut animas famulorum tuorum .N.[5] ab angelis lucis susceptas . in praeparata habitacula deduci facias beatorum : per.

## PRO DEFUNCTIS FRATRIBUS NOSTRAE CONGREGATIONIS.

‖DEUS UENIAE LARGITOR et humanae salutis auctor : quaesumus clementiam tuam . ut nostrae congregationis fratres qui ex hoc saeculo transierunt . beata MARIA semper uirgine intercedente cum omnibus sanctis tuis . ad perpetuae beatitudinis consortium peruenire concedas . per.

SECRETA.

DEUS cuius misericordiae non est numerus . suscipe propitius preces humilitatis nostrae . et animabus fratrum nostrae congregationis quibus tui nominis dedisti confessionem . per haec sacramenta salutis nostrae cunctorum remissionem tribuae peccatorum : per.

POSTCOMMUNIO.

Praesta quaesumus misericors deus : ut animae pro quibus hoc sacrificium laudis tuae obtulimus maiestati . per huius uirtutem sacramenti a peccatis omnibus expiatae . lucis perpetuae te miserante recipiant beatitudinem : per.

| fol. 167 *v.*

‖ fol. 168.

[1] Erasure in MS. at beginning of 167 (14). The cancelled word seems to have begun with 'f.'
[2] Here a catchmark in the MS.—167 *v.* (7)—points to a note in the outer margin, by another hand, and in three short lines:—'fratrum . sororum parentum . et omnium benefactorum meorum.'
[3] Here again—167 *v.* (12)—is the same catchmark as at 7.
[4] Erasure on 167 *v.* (15) after 'eis.' Traces of the word 'pia.'
[5] The same catchmark here—167 *v.* (17)—as at 7 and 12.

## PRO DEFUNCTIS FEMINIS.

QUAESUMUS DOMINE pro tua pietate miserere animabus |famularum tuarum .N. et a contagiis mortalitatis exutas . in aeternae saluationis partem restitue : per[1].

SECRETA.

His sacrificiis quaesumus domine animae famularum tuarum .N. a peccatis omnibus exuantur . sine quibus a culpa nemo liber existit . ut per haec piae placationis officia . perpetuam misericordiam consequantur . per[2].

POSTCOMMUNIO.

INueniant quaesumus domine animae famularum tuarum .N. lucis aeternae consortium . cuius perpetuae gratiae consecutae sunt sacramentum : per[3].

## PRO PATRE ET MATRE.

DEUS QUI nos patrem et matrem honorare praecepisti . miserere clementer animabus patris et matris meae . eorumque omnia peccata dimitte . meque eos in aeternae claritatis gaudio fac uidere : per.

SECRETA.

Suscipe sacrificium domine quod tibi pro animabus patris et matris meae offertur . eisque gaudium sempiternum in regione uiuorum concede . meque felicitati sanctorum coniunge : per.

|| POSTCOMMUNIO.

Caelestis participatio domine sacramenti animabus patris et matris meae requiem et lucem obtineat perpetuam . meque cum illis gratia tua coronet aeterna : per.

## PRO HIS QUI IN CIMITERIIS REQUIESCUNT.

DEUS cuius miseratione animae fidelium requiescunt . famulis et famulabus tuis omnibus hic[4] in christo quiescentibus . da propitius ueniam peccatorum . ut a cunctis reatibus absoluti . sine fine letentur : per.

SECRETA.

Pro animabus famulorum famularumque tuarum hic omnium catholicorum dormientium hostiam domine suscipe benignus oblatam . ut hoc sacrificio singulari . uinculis horrendae uisionis exuti . uitam mereantur aeternam : per.

SECRETA.

DEUS fidelium lumen animarum . adesto supplicationibus nostris et da famulis et famulabus tuis quorum corpora hic et ubique in christo requiescunt . refrigerii sedem . |quietis beatitudinem . luminis claritatem : per.

## PRO OMNIBUS FIDELIBUS DEFUNCTIS.

FIDELIUM DEUS omnium conditor et redemptor : animabus

| fol. 168 *v*. || fol. 169. | fol. 169 *v*.

[1] Over the penultimate syllables of 'animabus,' 'famularum,' 'tuarum' and 'exutas' a later hand has in a distinctly different script interlineated, respectively, 'e,' 'le,' 'e' and 'tam.'

[2] The same hand has, in like manner, written 'a' and 'le' over the final syllables of 'animae' and 'famularum,' and over the penultimate of 'tuarum' and 'consequantur' 'e' and 'a.' Over the last syllable of 'exuantur' it has written 'a.'

[3] Over the last syllables of 'animae' and 'consecutae' in the Postcommunion it has written 'a' and 'a est,' and over the penultimate of 'famularum' and 'tuarum' 'le' and 'e.' The last syllable of 'Inueniant' is surmounted by 't.'

[4] Here a reference mark after 'hic'—169 (7)—points to a pencilled 'et ubique' in the outer margin.

famulorum famularumque tuarum remissionem cunctorum tribue peccatorum . ut indulgentiam quam optauerunt . piis supplicationibus consequantur : per.

SECRETA.

Hostias quaesumus domine quas tibi pro animabus . famulorum famularumque tuarum offerimus propitiatus intende . ut quibus fidei christianae meritum contulisti dones et praemium : per.

POSTCOMMUNIO.

Animabus quaesumus domine famulorum famularumque tuarum oratio proficiat supplicantium . ut eas et a peccatis omnibus exuas . et tuae redemptionis facias esse participes : per.

## PRO SALUTE UIUORUM ET MORTUORUM.

OMNIPOTENS SEMPITERNE DEUS . qui uiuorum dominaris simul et mortuorum omniumque misereris quos tuos fide et opere futuros esse praenoscis : te suppliciter exoramus . ||ut pro quibus effundere preces decreuimus . quosque uel praesens adhuc saeculum in carne retinet . uel futurum iam exutos corpore suscepit . pietatis tuae clementia delictorum suorum omnium ueniam . et gaudia consequi mereantur aeterna : per.

SECRETA.

DEUS cui soli cognitus est numerus electorum in superna felicitate locandus . tribue quaesumus ut uniuersorum quos in oratione commendatos suscepimus . uel omnium fidelium nomina beatae praedestinationis liber scripta retineat : per.

POSTCOMMUNIO.

*Purificet nos quesumus omnipotens deus sacramentum quod sumpsimus et praesta ut non sit nobis reatus ad paenam*[1] . sed intercessio salutaris ad ueniam . sit ablutio scelerum . sit fortitudo fragilium . sit contra omnia mundi pericula firmamentum . sit uiuorum atque mortuorum fidelium remissio omnium peccatorum : per.

## ITEM ALIA PRO UIUIS ET MORTUIS.

|SANCTORUM TUORUM intercessionibus quaesumus domine et nos protege . et famulis et famulabus tuis quorum commemorationem agimus . uel quorum elemosinas recepimus . seu etiam his qui nobis familiaritate iuncti sunt misericordiam tuam ubique praetende . ut ab omnibus impugnationibus defensi tua opitulatione saluentur . et animas famulorum famularumque tuarum . omnium uidelicet fidelium catholicorum . orthodoxorum . quorum commemorationem agimus . et quorum corpora in hoc monasterio uel in cunctis cimiteriis fidelium requiescunt . uel quorum nomina super sanctum altare tuum scripta adesse uidentur . electorum tuorum iungere digneris consortio : per.

SECRETA.

Propitiare domine supplicationibus nostris . et has oblationes quas pro incolumitate famulorum famularumque tuarum . et pro animabus omnium fidelium catho-||licorum orthodoxorum quorum commemorationem agimus . et

|| fol. 170. | fol. 170 v. || fol. 171.

[1] The italicized portion of this prayer is in the MS.—170 (12—14)—written on an erasure.

quorum nomina super sanctum altare tuum scripta adesse uidentur . nomini tuo consecrandas deferimus benignus assume . ut sacrificii praesentis oblatio ad refrigerium animarum eorum te miserante perueniat : per.

POSTCOMMUNIO.

Purificet nos quaesumus domine et diuini sacramenti perceptio et gloriosa sanctorum tuorum oratio . et animabus famulorum famularumque tuarum . quorum commemorationem agimus . remissionem cunctorum tribue peccatorum per.

[*A blank line.*]

Saluum fac seruum tuum . Deus meus

Dominus custodiat te ab omni malo . Cu-

DOMINUS custodiat introitum tuum et exitum tuum . et auertat a te spiritum elationis . amen.

[*Two blank lines.*]

| DOMINICA . IIII . POST OCT[AUAS] EPIPHANIAE.

ORATIO.

FAMILIAM tuam quaesumus domine continua pietate[1] custodi : ut quae in sola spe gratiae caelestis innititur . tua semper protectione muniatur : per.

SECRETA.

Hostias tibi domine placationis offerimus . ut et delicta nostra miseratus absoluas . et nutantia corda tu dirigas . per.

PRAEPHATIO.

VERE AETERNE . Ad cuius immensam pertinet gloriam ut non solum mortalibus tua pietate succurreres : sed de ipsa etiam mortalitate nostra nobis remedium praeuideres . et perditos quosque unde perierant inde saluares : per christum.

POSTCOMMUNIO.

QUAESUMUS omnipotens deus : ut illius salutaris capiamus effectum . cuius per haec mysteria pignus accepimus : per.

DE SANCTO ALFEGO ARCHIEPISCOPO.

ORATIO.

DEUS QUI BEATUM archipresulem ALFEGUM die hodierna dira passione occubentem perennem transtulisti ‖ad gloriam . praesta quaesumus : ut illius adiuuemur orationibus . qui tui nominis praedicator extítit gloriosus : per.

SECRETA.

Mensis sacris quaesumus domine hostiam sacrare digneris impositam . ut interuentu archipresulis et meritis[2] ALFEGI . uitae nobis

| fol. 171 *v.* ‖ fol. 172.

[1] A rough marginal note seems to suggest 'protectione' for 'pietate.' Cf. fol. 30 *v.*, lin. 12.

[2] Another hand—probably, if not certainly, that of the frequent annotator—has over this 'meritis' interlineated the word 'martyris,' expunctory dots being placed under the former word. This is very interesting. I believe the two readings to have been derived from the very book on which Archbishop Lanfranc was working when it occurred to him to reconsider his doubt as to the claim of St Elfege to the crown of martyrdom. I believe him in that book already to have erased 'ac martyrem tuum' from the Oratio and already to have changed 'ac martyris tui' in the Secreta into 'et meritis,' but not yet to have inserted the transposition marks needed for completely transforming the phrase into 'ut interuentu et meritis archipresulis ALFEGI.' I believe him to have reached precisely this stage in his revision of the text of, perhaps, a Christ Church Missal, when it occurred to him to take counsel of Abbot Anselm as to his predecessor's claim to be styled martyr as well as saint. Hence it is—so, at least, I would suggest—that we have the words 'ac martyre tuo' in the Postcommunion. See Eadmer [Rolls Edition], pp. 350—352.

prospera praesentis . et gaudium futurae beatitudinis adquirat : per.

PRAEPHATIO.

VERE AETERNE . Qui beato archipresuli et martyri tuo ALFEGO in passione crudeli constantiam talem condonasti . ut nec territus aufugeret . sed carnificum rabiem in te roboratus inuictus deuinceret . Hinc ergo tuam supplices precamur clementiam : ut nos ab emulorum cunctorum nequitia defendas . et in tua misericordia ad regni caelestis amena perducas : per christum.

POSTCOMMUNIO.

Sumptis domine muneribus sacris . intercedente beato archipresule ac martyre tuo ALFEGO a cunctis aduersitatibus eruamur . et gaudiis mansuris inseramur : per.

|LECTIO LIBRI MACHABEORUM.

IN diebus illis : Uir fortissimus iuda collatione facta : duodecim milia dragmas argenti misit ierosolimam offerri ea ibi pro peccatis mortuorum . iuste et religiose de resurrectione cogitans . Nisi enim eos qui ceciderant resurrecturos speraret : superfluum uideretur et uanum orare pro mortuis . Et quia considerabat quod hi qui cum pietate dormitionem acceperant : optimam haberent repositam gratiam . Sancta ergo et salubris est . cogitatio pro defunctis exorare : ut a peccatis soluantur.

SECUNDUM IOHANNEM.

IN illis : Dixit dominus iesus discipulis suis ***et turbis iudeorum***[1] . Omne quod dat mihi pater ad me ueniet : et eum qui uenit ad me non eiciam foras . quia descendi de caelo non ut faciam uoluntatem meam : sed uoluntatem eius qui misit me . Haec est ***autem***[2] uoluntas eius qui ‖misit me ***patris : ut omne quod dedit mihi non***[3] perdam ex eo . sed resuscitem ill***ud***[4] in nouissimo die . Haec est . enim uoluntas patris mei qui misit me : ut omnis qui uidet filium et credit in eum habeat uitam aeternam . Et ego resuscitabo eum : in nouissimo die.

**Ostende nobis domine misericordiam tuam . Post partum uirgo . Tu es petrus . Ora pro nobis beate Augustine . Exurge domine adiuua nos . Dominus uobiscum.**

DEUS refugium nostrum et uirtus . adesto piis aecclesiae tuae precibus auctor ipse pietatis . et praesta per intercessionem beatae dei genitricis semperque uirginis MARIAE . et sancti PETRI apostolorum principis . sanctique AUGUSTINI patroni nostri . ut quod fideliter petimus . efficaciter consequamur . per eundem[5].

## |PRO REGE ET REGINA POPULOQUE CHRISTIANO[6].

DEUS in cuius manu corda sunt regum qui . es humilium consolator et fidelium fortitudo et pro-

| fol. 172 *v*. ‖ fol. 173. | fol. 173 *v*.

[1] On erasure in the MS., and by another hand.
[2] On erasure in the MS., and by another hand.
[3] On erasure in the MS.—173 (1)—and by the same hand as ' autem ' on 172 *v*. (20).
[4] So too the last two letters of ' illud ' on 173 (2).
[5] This batch of text—' Ostende...eundem '—on 173 (8—18) was penned by another hand, and in thirteenth-century writing.
The lower margin of this page contains, in 7½ erased lines, traces of the Gospel given on fol. 163* *v*.—' Ego sum panis uiuus...in nouissimo die.'
[6] In outer margin of title, manual cross, and note as on 140 *v*. (13).

tector omnium in te sperantium : da regi nostro et reginae populoque christiano triumphum uirtutis tuae scienter excolere . ut per te semper reparentur ad ueniam : per.

SECRETA.

Suscipe domine preces et hostias aecclesiae tuae pro salute famuli tui regis nostri et reginae et protectione fidelium populorum supplicantes . ut antiqua brachii tui te operante miracula superatis inimicis secura tibi seruiat christianorum libertas . per.

POSTCOMMUNIO.

Praesta quaesumus omnipotens deus . ut per haec mysteria quae sumpsimus rex noster et regina et populus christianus semper rationabilia meditantes . quae tibi sunt placita . et dictis exequantur et factis : per dominum nostrum iesum christum.

# APPENDIX A.

Appended to the Missal of St Augustine's Abbey, Canterbury, and forming with it part of one and the same volume, is a fasciculus of eight leaves (fol. 174—fol. 181) with a ruling of twenty lines to the page. The ruling, however, is not identical with that of the Missal itself; and fourteen pages and a half out of the sixteen are filled with writing quite unlike anything in the Missal properly so called.

These pages would seem to have been a sample of a proposed volume, which, though combining the text of the Antiphonary with that of the Lectionary, would yet have fallen short of the excellency of a *missale plenarium*, from the circumstance that the prayers proper to the several masses were not to be given in full, but merely indicated by the opening words of each. This combination of *officia* with the several Epistles and Gospels corresponding to them have been made for the five feasts of Easter, the Ascension, St Augustine of Canterbury, St Peter and the Assumption; and it is a remarkable fact that the only bad reading to be found in them is to be found (at fol. 177, lin. 19) under the heading 'De Sancto Augustino.' Eliminating this instance, I find several noteworthy peculiarities of constituent and of verbal text. On Ascension Day, for instance (at fol. 176, lin. 3), immediately before the Gospel we have, instead of 'Dominus in Sina in sancto ascendens in altum captiuam duxit captiuitatem' the Pauline form of the passage,—'Ascendens Christus in altum captiuam duxit captiuitatem, dedit dona hominibus.' On the same day the fasciculus gives us 'Non uos relinquo orphanos,' not 'Non uos relinquam orphanos' (John xiv. 18); whilst, though it has, for Antiphona, 'Viri Galilaei...quemadmodum uidistis eum ascendentem in coelum ita ueniet,' its Offertory is 'Viri Galilaei...hic Jesus qui assumptus est a nobis in coelum sic ueniet quemadmodum uidistis eum ascendentem in coelum.' This Offertory, peculiar to the fasciculus, is a substitution for that of Pam. and Rom., 'Ascendit Deus in iubilatione' &c., and seems to betray a Vulgate influence which was not at work at the earlier date at which the Antiphona had been selected; as well as a tendency to make passages from the New Testament take the place of verses from the Psalter. The Whitsunday Psalm may again be mentioned in this connexion.

We have seen that on the Third Sunday in Advent the Canterbury Antiphonary gives as Psalm, not 'Benedixisti Domine terram' &c., but a passage from the New Testament, 'Et pax Dei' &c. The fasciculus does the like; first on Ascension Day, when, as sequel to the Antiphona, 'Viri Galilaei' &c., it gives, not a citation from the Psalter, but the contextual 'Cumque intuerentur in coelum euntem illum' &c.; and again on St Peter's Day, when it follows up the historical passage, 'Num scio uere' &c., by 'Exeuntes autem processerunt uicum unum' &c.[1]

I have not transcribed the document fully. It has seemed unnecessary to do so. But I have noted all such instances of difference from the text of the vulgate Roman Missal as by means of careful collation I have been able to find.

MEMORANDUM. The rubricated portions of the original are represented, both in this Appendix and in the next, by heavy type. There is, however, another distinction which I have not attempted to reproduce. It is, that the antiphonarial portions of the several masses are written in a smaller script than the others.

[1] Lower down, in the Lesson, the reading is 'Et exeuntes processerunt uicum unum' &c.

## DE SANCTO PASCHA.

Resurrexi...tua alleluia alleluia. **Ps** Domine probasti me. **Oratio. Deus** qui hodierna die[1].

**Lect. E. B. P. A. Ad corinthios.** FRATRES: Expurgate... ueritatis. **Grad** Haec dies...in ea. **Vers** Confitemini...eius. Alleluia. Pascha nostrum immolatus est christus. Epulemur in azimis sinceritatis et ueritatis. Alleluia. Angelus domini descendit de caelo et accedens reuoluit lapidem et sedebat super eum. Respondens autem angelus dixit mulieribus quem queritis illae autem dixerunt iesum nazarenum.

**Secundum Marcum.** IN illis: Maria magdalene... Salomae.. (174 *v*.)....obstupuerunt. Qui dicit illis... precedet uos... dixit uobis. **Offert.** Terra tremuit...deus alleluia. **Secreta.** Suscipe quaesumus domine. **Praephatio. Et** te quidem. **Infra.** Communicantes. (175) Hanc igitur. **Com.** Pascha...ueritatis alleluia alleluia. **Postcom.** Spiritum nobis domine.

## DE ASCENSIONE DOMINI.

VRI[2] galilei...aspicientes in caelum alleluia quemadmodum...ueniet alleluia alleluia alleluia. **Ps.** Cumque intuerentur in caelum euntem illum ecce duo uiri astiterunt iuxta illos in uestibus albis. Gloria. **Oratio** Concede quaesumus.

**Lectio actuum apostolorum.** *Primum* quidem...(175 *v*.).. (176).. in caelum. Alleluia. Non uos relinquam orphanos uado et uenio ad uos et gaudebit cor uestrum. Alleluia. Ascendens christus in altum captiuam duxit captiuitatem . dedit dona hominibus.

**SECUNDUM MARCUM.** IN illis: Recumbentibus... incredulitatem illorum... quia iis qui... Et dixit illis... (176 *v*.)... locutus est eis ascendit in caelum... sequentibus signis. **Offert** Viri galilei quid admiramini aspicientes in caelum hic iesus qui assumptus est a uobis in caelum sic ueniet quemadmodum uidistis eum ascendentem in caelum . alleluia. **Secreta.** Suscipe domine **Praephatio. Qui** post resurrectionem. **Infra.** Communicantes. **Com** Psallite . . . orientem alleluia. **Postcom.** Praesta quaesumus.

## DE SANCTO AUGUSTINO.

Gaudeamus omnes in domino diem festum celebrantes sub honore Augustini presulis de cuius solennitate gaudent angeli et collaudant filium dei. **Ps** Venite exultemus **Oratio.** Deus qui nos ueneranda[3].

**Lectio libri Sapientiae. Ecce** sacerdos magnus...(177)...similis illi: qui conseruaret legem...Cognouit eum...testamentum sempiternum...suauitatis[4]. **Grad** Domine preuenisti eum in benedictionibus dulcedinis posuisti in capite eius coronam de lapide precioso. **Vers** Vitam peciit et tribuisti ei longitudinem dierum in seculum seculi. Alleluia. *Iste sanctus digne in memoriam* uertitur hominum qui ad [Alleluia. Statuit dominus beato Augustino testamentum eternum et dedit illi sacerdotum magnum][5] (177 *v*.) *gaudium transiit angelorum*[6]. Alleluia. Iustus germinabit sicut lilium et florebit in aeternum ante dominum.

**Secundum Lucam.** IN illis: Designauit...

1 The words 'Quere oracionem post canonem' are rubricated in the lateral margin opposite these words. The same memorandum is pencilled at the head of the page in, I think, the same writing as that at the head of 72 *v*.

2 Here and elsewhere peculiarities of spelling are carefully exhibited in these extracts.

3 Opposite this the lateral margin has a rubricated note: 'Epistola. Require in .iii. folio . retro.'

4 Collated with the Lesson in the first Mass of the Commune Conf. Pontif. in the Pio-Clementine.

5 'Alleluia. Statuit....sacerdotum (sic) magnum.' On two supernumerary lines below ruling of 177.

6 'Iste sanctus...angelorum.' Written secunda manu and, in great part, on two lines of erasure.

quo erat uenturus....calciamenta...requiescet super illam...operarius mercede sua[1]. (178) **Offert** Posuisti domine in capite eius coronam de lapide precioso uitam petiit a[2] te tribuisti ei. **Secreta.** In hac triumphali. **Praephatio.** Te deprecantes. **Com** Beatus seruus quem cum uenerit dominus inuenerit uigilantem amen dico uobis super omnia bona sua constituet eum. **Postcom.** Haec domine.

## DE SANCTO PETRO APOSTOLO.

Nunc scio...iudeorum. **Vers** Exeuntes autem processerunt uicum unum et continuo discessit angelus ab eo . Gloria. **Oratio.** Deus qui hodiernam diem.

**Lectio actuum apostolorum.** IN DIEBUS ILLIS: Misit herodes...carcerem: tradiditque quattuor...(178 *v.*)...et calcia te...*Circum*da... sequebatur eum: quia uerum est...Estimabat autem...(179)...iudeorum. **Grad** Constitues... tui . domine. **Vers** Pro patribus...tibi. Alleluia. Tu es Petrus...meam.

**Secundum Mathaeum.** IN ILLIS : Venit dominus iesus...cesareae philippi...heliam... (179 *v.*)...Tu christus filius...symon...qui est in caelis....et in caelis. **Offert** Constitues... generatione. **Secreta.** Hostias domine. **Praephatio.** Et te domine. **Com.** Tu es Petrus... meam. **Postcom.** Quos caelesti.

## DE ASSUMPTIONE BEATAE DEI GENITRICIS MARIE. (180)

Gaudeamus omnes in domino diem festum celebrantes sub honore MARIAE uirginis de cuius assumptione gaudent angeli et collaudant filium dei. **Ps** Eructauit. **Oratio** Veneranda.

**Lectio libri sapientiae.** In omnibus...in Syon...in partes dei mei...in monte Syon... (180 *v.*)...odoris. **Grad** Propter ueritatem... dextera tua. **Vers** Audi filia...tuam . Alleluia. Hodie MARIA uirgo caelos ascendit gaudete quia cum christo regnat in aeternum.

**Secundum Lucam.** IN illis: Intrauit dominus iesus...(181)...ab ea. **Offert** Felix namque ees sacra uirgo MARIA et omni laude dignissima quia ex te ortus est sol iusticiae christus dominus noster alleluia. **Secreta.** Subueniat plebi tuae. **Praephatio.** Et te in ueneratione. **Com** Beata uiscera MARIAE uirginis quae portauerunt aeterni patris filium. **Postcom.** Mensae caelestis.

**Oratio**[3]. Miserere quesumus domine animabus omnium benefactorum nostrorum defunctorum et de beneficiis quae nobis largiti sunt in terris premia eterna consequantur in celis . per.

**Secreta.** Suscipe hec munera domine pro animabus omnium nostrorum requiescentium benefactorum, et pro beneficiis eorum quibus sustentamur, da eis retributionem in regno celorum : per.

**Postcomm.** Sumpta sacramenta domine abluant nos[4] uinculis peccatorum . et animabus nostrorum benefactorum defunctorum consortia obtineant spirituum beatorum : per dominum[5].

## DE SANCTA ANNA.

**Oratio.** Deus qui beate anne tantam graciam donare dignatus es ut mariam matrem tuam in utero suo portare mereretur: da nobis per eius intercessionem tue propiciacionis habundantiam: ut cuius solempnia celebramus, eius (181 *v.*) apud te suffragia sentiamus. Qui

[1] Collated with Pio-Clementine in Commune Evangelistarum.
[2] This 'a' carries an accent in the MS.
[3] This mortuary Mass was, I think, written by the hand to which we are indebted for the second writing on fol. 163 *v.* and fol. 165.
[4] This word 'nos' has been interlineated by, I think, the hand that inserted the marginal prayers on 45 *v.*
[5] Written 'd̄m̄' in the MS.

uiuis et regnas cum deo patre in unitate spiritus sancti deus.

**Secreta.** Hostias tibi domine beate[1] anne dicatas meritis benignus assume, et ad perpetuum nobis tribue peruenire subsidium . per dominum. Qui cum.

**Postcom** Concede quesumus omnipotens deus : nos sancte anne exultare meritis et beneficiorum eius attolli suffragiis . per dominum nostrum.

**Secundum Matheum.** In illis. Dixit iesus. d. s. Siquis uult post me uenire . abneget semetipsum.. commutationem...secundum opera sua. Amen...in regno suo[2].

# APPENDIX B.

The following are a distinct group from the five to which I drew attention in Appendix A. The ruling of the pages is new, as is the script. I have abbreviated only where the text was in exact conformity with that of the Roman Missal.

(182) **Michi** autem nimis honorati sunt amici tui deus nimis confortatus est principatus eorum. **Ps** Domine probasti me[3].

**Lectio epistolae beati pauli . ad ephesios.** Fratres: [I]am non estis...edificati...in spiritu sancto. **Grad.** Nimis honorati sunt amici tui deus nimis confortatus est principatus eorum. **Vers.** Dinumerabo eos et super arenam multiplicabuntur. **Grad.** Constitues eos principes super omnem terram memores erunt nominis tui domine. **Vers** Pro patribus tuis nati sunt tibi filii propterea populi confitebuntur tibi. (182 *v.*) Alleluia. Vos qui secuti estis me sedebitis super sedes duodecim iudicantes duodecim tribus israel. Alleluia. Per manus autem apostolorum fiebant signa et prodigia multa in plebe.

**Secundum Iohannem.** In illis: Dixit dominus iesus discipulis suis. Hoc est praeceptum meum...det uobis[4]. (183) Michi autem nimis honorificati sunt amici tui deus nimis confortatus est principatus eorum[5]. In omnem terram exiuit sonus eorum et in fines orbis terrae uerba eorum. Vos qui secuti estis me sedebitis super sedes iudicantes duodecim tribus israel dicit dominus.

**Secundum Iohannem.** In illis. Dixit dominus iesus discipulis suis. Haec mando uobis:...(183 *v.*)...Sed ut impleatur sermo... gratis.

## IN NATALI UNIUS MARTYRIS QUI PONTIFEX FUERIT.

**Sacerdotes** dei benedicite dominum sancti et humiles corde laudate deum[6]. **Ps** Benedicite omnia.

**Lectio libri sapientiae.** Dilectus deo et hominibus: cuius memoria...regum: et unxit illum coram populo suo...(184)...Audiuit enim uocem ipsius...in nube. Et dedit illi cor et precepta...disciplinae. **Grad** Iurauit dominus

[1] From this point to the end of the Mass the writing is, not improbably, that of fol. 164 and fol. 164 *v.*

[2] Collated with Vulgate text of Matt. xvi. 24, &c.

[3] This Mass lacks a title. At the head of the page and in another handwriting is this memorandum written, with the exception of 'Ego autem,' in vermilion:—'**In vigilia unius apostoli. Officium. Ego autem. Quere in fine libri.**' A pencilled marginal note opposite the Psalmus has 'Oratio omnipotens.'

[4] At foot of page under this, a pencilled note, 'Secreta. Suscipe.'

[5] A pencilled 'Alleluia' before 'Michi' and another in margin opposite this place. Under it 'Postcom. Votiua.'

[6] Opposite this, in margin, 'Oro Deus qui nos . an.'

et non penitebit eum tu es sacerdos in aeternum secundum ordinem melchisedech. **Vers.** Dixit dominus domino meo sede a[1] dextris meis. Alleluia. Posuisti domine super caput eius coronam de lapide pretioso.

**Secundum Mathaeum.** In illis: Dixit dominus iesus discipulis suis. Nichil opertum...quod non sciatur...Sed potius eum timete...*animam et corpus perdere in*...Vestri autem et capilli capitis: (184 *v.*)...qui est in caelis. *Off.*[2] Gloria et honore coronasti eum et constituisti eum super opera manuum tuarum domine. Quod[3] dico uobis in tenebris dicite in lumine dicit dominus et quod in aure auditis predicate super tecta.

## *DE UNO MARTYRE QUI PONTIFEX NON FUERIT*[4].

Letabitur iustus in domino et sperauit in eo et laudabuntur omnes recti corde. Exaudi deus orationem meam cum dep[recor.]

**Sapientiae.** Beatus[5] uir qui inuentus est sine macula...in pecuniae thesauris...Quis probatus in illo et perfectus inuentus est . et erit illi gloria aeterna?...et facere mala...(185)... sanctorum[6]. **Grad.** Posuisti domine super caput eius coronam de lapide pretioso. **Vers.** Desiderium animae eius tribuisti ei et uoluntate labiorum eius non fraudasti eum. **Alleluia.** Letabitur iustus in domino et sperauit in eo et laudabuntur omnes recti corde.

**Secundum Iohannem**[7]. In illis. Dixit dominus iesus discipulis suis. Amen *amen*[8] dico uobis: nisi granum...erit. Si quis michi ministrauerit[9]...pater meus qui est in caelis. **Offert.** In uirtute tua domine letabitur iustus et super salutare tuum exultabit uehementer desiderium animae eius tribuisti[10] ei. **Comm.** Posuisti domine in capite eius coronam de lapide pretioso[11].

## IN NATALI PLURIMORUM MARTYRUM. (185 *v.*)

**S**alus autem iustorum a domino et protector eorum est in tempore tribulationis. Noli emulari[12].

**Sapientiae.** Iustorum animae...iter exterminii...temptauit illos...holocausta hostiae...in perpetuum[13]. Vindica domine sanguinem sanctorum tuorum qui effusus est. Posuerunt mortalia (186) seruorum tuorum escas uolatilibus caeli carnes sanctorum tuorum bestiis terrae[14]. Alleluia. **M**irabilis dominus noster in sanctis suis.

**Secundum Lucam.** In illis: Descendens

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[1] This 'a' carries an accent in the MS.

[2] Pencilled 'alleluia' in margin.

[3] Reference mark at this word corresponding with another beside pencilled 'Secreta' in margin. Under this last, in ink, 'Com Magna est gloria eius in salutari tuo gloriam et magnum decorem impones super eum domine.' Under this again '...nos' [? Haec nos].

[4] Except first letter, on erasure, and at end of line.

[5] In adjacent margin a pencilled 'oratio praesta quesumus.'

[6] Ecclus. xxxi.

[7] Opposite this (John xii. 24) 'Quere euvangelium Siquis uult post me uenire . ut supra in tercio folio.'

[8] Second 'amen' on erasure.

[9] These five words on erasure.

[10] Opposite this pencilled in margin 'Secreta munera.'

[11] Opposite this, in like manner, 'Postcommunio Da quesumus.'

[12] Opposite this a pencilled note in six short lines as follows:—'Deus qui nos concedis sanctorum martyrum tuorum natalicia colere da nobis in eterna beatitudine sanctorum societate gaudere . per.'

[13] Opposite this (Wisdom iii. 1) 'Grad,' pencilled.

[14] Opposite this, 'Secr,' pencilled.

iesus de monte: stetit...et maritima tyri...et (186 *v.*) exultate: ecce enim[1]...multa est in caelo[2]. **Offert.** Gloriabuntur in te omnes qui diligunt nomen tuum quoniam tu domine benedices iusto ut scuto bonae uoluntatis tuae coronasti nos. **Comm.** Iustorum animae in manu dei sunt et non tanget illos tormentum maliciae uisi sunt oculis insppientium mori illi autem sunt in pace[3].

## IN NATALI CONFESSORIS ATQUE PONTIFICIS[4].

**Statuit** ei dominus testamentum pacis et principem fecit eum ut sit illi sacerdotii dignitas in aeternum. **Ps.** Misericordias domini.

**Lectio sapientiae** Ecce sacerdos...qui conseruaret...Cognouit eum...(187)...testamentum sempiternum...suauitatis[5]. **Ecce** sacerdos magnus qui in diebus suis placuit deo. Non est inuentus similis illi qui conseruaret legem excelsi. **Alleluia.** Inueni dauid seruum meum oleo sancto meo unxi eum.

**Secundum Mathaeum.** In illis: Dixit dominus iesus discipulis suis parabolam hanc. Homo quidam peregre proficiscens...Similiter qui duo...(187 *v.*)...supra multa...domini tui[6]. **Offert.** Veritas mea et misericordia mea cum ipso et in nomine meo exaltabitur cornu eius. **Com.** Beatus seruus quem cum uenerit dominus inuenerit uigilantem amen dico uobis super omnia bona sua constituet eum.

**Secundum Mathaeum.** In illis: Dixit dominus iesus discipulis suis[7]. (188) Vos estis sal terrae....ut uideant uestra opera....in regno caelorum[8].

## (188 *v.*) DE UNO CONFESSORE QUI PONTIFEX NON FUERIT[9].

**Os** iusti meditabitur sapientiam et[10] lingua eius loquetur iudicium lex dei eius in corde ipsius. Noli emulari.

**Libri sapientiae.** Iustus cor suum tradet.. Et ipse palam faciet...a generatione: in generationem. **Domine** preuenisti eum in bene-

[1] Over this in upper margin:—...preces nostras in sanctorum martirum tuorum...solen...celebramus continuis foueamur auxiliis. Alia: Sanctorum martyrum quesumus domine precibus adiuuemur ut quod possibilitas nostra non obtinet eorum nobis qui...inuenti (?) sunt oracione donetur. per.

[2] Opposite this (Luke vi. 17) 'Secr,' pencilled.

[3] Opposite this, in pencil, 'Postcomm. Praesta nobis.'

[4] Opposite this, in pencil, 'Oratio. exaudi.' This covers the beginning of a pencilled marginal note, in ten short lines, almost obliterated. But I can just decipher 'Exaudi . . q . . n . . sancti . N . . . is tu . . . solem . . . . . . . fam . . . eius . . . . . . at . . . absolue . . . per.' See in Pio-Clementine the Second Mass in the Commune Conf. Pontif.

[5] Opposite the concluding words of the lesson (from Ecclus. xliv.) is a marginal memorandum, in ink, of four short lines:—'Alleluia. Iustus germin. sicut lilium et florebit in eternum ante dominum.' Immediately under it, in pencil, 'inueni dauid.' Below this again is 'uel [?] . . . .'

[6] Opposite this (from Matt. xxv.) a marginal addition, all but obliterated, in five lines. There remains 'Da quesumus omnipotens deus . . . . . . ssoris tui' and, three lines lower down, 'omnibus.' Over all this are two more recent notes, 'Secreta. Munera' and 'Postcomm. praesta.'

[7] Under this, in lower margin, 'Adiutor [?] . . . . . Et exaudi domine preces nostras.'

[8] This passage 'Vos estis . . . regno caelorum' fills the recto of fol. 188. Over against the first line is an abbreviated memorandum, in pencil, which I think may mean 'Hic non.' A little below it, in vermilion and black ink, '*Quere in fine libri euvangelium* uigilate: quia nescitis.' A little below the middle point of the lateral margin a note in five short lines has been erased; on the erasure, in vermilion and black, there is '*Quere euvangelium* videte uigilate. *in principio libri Kal.*'

[9] This Mass begins on the first ruled line of fol. 188 *v.* The upper margin carries, in pencil, 'Adesto domine precibus nostris quas in sancti confessoris tui. N. solennitate deferimus. ut qui nostre iusticie fiduciam non habemus . . . qui tibi placuit precibus adiuuemur. per.'

[10] In ink, on lateral margin, 'Sacerdotes tui domine induant iusticiam et sancti tui exultent propter dauid seruum tuum non auertas faciem christi tui. Ps. Memento domine dauid.'

dictionibus dulcedinis posuisti in capite eius coronam de lapide pretioso. Vitam petiit et tribuisti ei (189) longitudinem dierum in seculum seculi. **Alleluia.** Iustus germinabit sicut lilium et florebit in aeternum ante dominum. **Alleluia.** Amauit eum dominus et ornauit eum stola gloriae induit eum.

**Secundum Mathaeum.** In illis: Dixit symon petrus...possidebit[1]. Posuisti domine in capite eius coronam de lapide pretioso uitam petiit a[2] te tribuisti ei. **Veritas mea. Beatus** seruus quem cum uenerit dominus inuenerit uigilantem amen dico uobis super omnia bona sua constituet eum. **Libri sapientiae.** (189 *v.*) Iustum[3] deduxit...affuit: et honestum...Custodiuit eum...maculauerunt eum...aeternam: dominus deus noster.

**Secundum Lucam.** In illis: Dixit dominus iesus discipulis suis. Nemo ascendit (190) lucernam...Vide ergo: ne[4]...illuminabit te.

## IN NATALI PLURIMORUM CONFESSORUM.

**S**apientiam sanctorum narrant populi et laudem eorum nuntiat aecclesia nomina autem eorum uiuent in seculum seculi. **Ps** Exultate iusti in domino.

**Lectio sapientiae.** Iusti in perpetuum... (190 *v.*)...Accipient armaturam...Induent pro torace...et accipient...Sument...aequitatem: ibunt directe promissiones. Et ad certum locum deducet illos: dominus deus noster[5]. **Grad. E**xultabunt sancti in gloria letabuntur in cubilibus suis. **Vers. C**antate domino canticum nouum laus eius in aecclesia sanctorum. Alleluia. **S**ancti tui domine benedicent te gloriam regni tui dicent.

**Secundum Lucam.** In illis: Dixit iesus discipulis suis. Sint lumbi uestri...(191)... filius hominis ueniet[6]. **Offert. E**xultabunt sancti in gloria laetabuntur in cubilibus suis exultationes dei in faucibus eorum. **Comm. E**go uos elegi de mundo ut eatis et fructum afferatis et fructus uester maneat.

## DE UIRGINE QUE MARTYR FUERIT.

**L**oquebar de testimoniis tuis in conspectu regum et non confundebar et meditabar in mandatis tuis quae dilexi nimis. **Ps** Beati immaculati in uia[7].

**Lectio sapientiae. C**onfitebor tibi domine rex...nomini tuo magno quoniam (191 *v.*)...in conspectu persequentium factus es...nominis tui de manibus quaerentium animam meam. et de multis tribulationibus. et a[8] pressura flammae...a lingua iniusta: liberasti me. Laudabit...de manibus angustiae: domine deus noster[9]. **Grad.** Specie tua et pulchritudine

[1] In lateral margin a pencilled 'Grad.' Traces under it of, possibly, 'Memento domine dauid.' Below it 'offertorium,' and again 'postcommunio.'

[2] This 'a' carries an accent in the MS.

[3] This (from Wisdom x.) is the first word on fol. 189 *v.* The upper margin has, in pencil, 'Officium Iustus ut palma. oratio. adesto domine.' The lateral margin has, fully written, on six lines in its upper portion, 'Desiderium animae . . . pretioso' and 'beatus seruis' [?]. In the middle of the lateral margin are traces of an erased note in ten lines, the first of which carried 'Beat . . . of . . . s inter' [?]; the second 'quesumus'; the sixth and seventh 'omnipotens deus . . . . imple' [?]. The last three lines of the erasure are overlaid by the following, in ink, in seven lines:—'Grad. Os iusti meditabitur sapienciam, et lingua eius loquetur iudicium. Vers Lex dei eius in corde ipsius et non supplantabuntur gressus eius. Alleluia. Amauit.'

The rubricated capitals of the text were put in after these notes had been written in the margin.

[4] Opposite this (from Luke xi.) in pencil, 'Off. Desiderium'; and, in ink, 'Desiderium animae . . . . precioso,' in eight lines. Under it 'Com. Beatus.'

[5] Opposite this (from Wisdom v.), in ink, 'De confessore et uirgine,' followed by 'Qui seminant . . . semina sua. Vers Venientes . . . manipulos suos.' fully written.

[6] Opposite this (from Luke xii.), in pencil, 'Secreta. Suscipiat.'

[7] Opposite this, in nine lines, in pencil, written in full, a few letters lost here and there, 'Deus qui inter cetera' &c., as on MS. foll. 79 and 143.

[8] This word carries an accent in the MS.

[9] Opposite this (from Ecclus. li.), a pencilled note, 'alia epistola domine deus meus.' Below it, blank erasure of note, in ink, of eleven lines.

tua intende prospere procede et regna. **Vers.** Propter ueritatem et mansuetudinem et iusticiam et deducet te mirabiliter dextera tua. Alleluia. Veni electa mea et ponam te in thronum meum quoniam concupiuit rex speciem tuam[1].

**Secundum Mathaeum.** (192) In illis: Dixit dominus iesus discipulis suis parabolam hanc. Simile est...bonos in uasa sua... Dicunt (192 *v.*) ei. Etiam[2]...noua et uetera. **Off.** Offerentur regi uirgines post eam proximae eius offerentur tibi. **Comm.** Simile est regnum celorum homini negociatori querenti bonas margaritas inuenta una preciosa margarita dedit omnia sua et comparauit eam[3].

## DE UIRGINAE QUAE MARTIR NON FUERIT.

Dilexisti iustitiam et odisti iniquitatem propterea unxit te deus deus tuus oleo laetitiae pre consortibus tuis[4]. **Ps.** Eructauit.

**Ad Corinthios.** FRATRES: Qui gloriatur: in domino glorietur....exhibere christo[5]. Dilexisti iustitiam et odisti iniquitatem. Propterea unxit te deus deus tuus oleo leticie[6]. Propter ueritatem et mansuetudinem et iustitiam et deducet te mirabiliter dextera tua. Audi[7] (193) filia et uide et inclina aurem tuam quia concupiuit rex speciem tuam. Alleluia. Emulor enim uos emulatione despondi uos uni uiro uirginem castam exhibere christo.

**Secundum matheum.** In illis: Dixit dominus iesus discipulis suis parabolam hanc. Simile est regnum...(193 *v.*)...Nouissime uero ueniunt...neque horam[8]. **Of.** Offerentur regi uirgines postea proximae eius offerentur tibi. **Com** Diffusa est gratia. in labiis tuis propterea benedixit te deus in eternum[9].

## IN ADUENTU DOMINI DE SANCTA MARIA.

Rorate caeli desuper et nubes pluant iustum aperiatur terra et germinet saluatorem. **Ps** Et iustitia oriatur simul simul ego dominus creaui eum. **Oratio.** Omnipotens sempiterne deus qui terrenis corporibus uerbi tui ueritatis filii uidelicet unigeniti per uenerabilem et gloriosam semper uirginem MARIAM (194) ineffabile mysterium coniungere uoluisti: petimus immensam clementiam tuam. ut quod in eius ueneratione deposcimus. te propitiante consequi[10] mereamur: per eundem.

**Lectio Ysaiae prophetae.** IN DIEBUS illis:

[1] 'Specie tua . . . speciem tuam.' On erasure, in a later hand. A pencilled note in lower margin has 'veni . . . cta m . st . p . t . i . t . m . quia con . r . s . t .'

[2] A pencilled note, in three lines, in the upper margin of fol. 192 *v.* carries the following:—'Deus qui beatam N . uirtute fidei et decore pudicicie pollentem celestia uirginem et martirem fecisti intrare : eius intercessionis opere tribue nos semper gaudere per. Indulgentiam n . d . b . N . virgo et Martir imploret quae tibi grata extitit et merito castitatis et tue professione uirtutis. Per.' This Gospel is from Matt. xiii.

In the upper part of lateral margin, in seven lines, 'Afferentur regi proxime ei of . t . i . l . et e : adducentur in tem . r . O. Com. Simile est r . ce . ho . ne . q . bo . mras . in . una . pr . ma . ded . omnia sua et com . eam.'

[3] By an economy of lineation by which the page has twenty-one lines of writing instead of twenty, this Communion in 2½ lines of writing has been accommodated in a space meant for a line and a half. The writing may be that of the second text on 163 *v.*

[4] Opposite this, in pencil, in seven lines, 'Exaudi nos deus salutaris noster ut sicut de beate . N . uirginis tue festiuitate gaudemus ita pie deuotionis . . a . . . per.'

[5] 'Christo' added by later hand.

[6] 'Dilexisti . . . leticie.' By later hand, on erasure. There are traces of vermilion under 'iniquitatem,' and of coloured 'P' under 'te.'

[7] Opposite last line of fol. 192 *v.*, pencilled note. It may be a carelessly written 'offertorium.'

[8] In upper part of lateral margin of fol. 193 *v.*, in twelve lines, in pencil, 'da quesumus omnipotens deus ut intercessione beate uirginis tue .N. et a presentibus liberemur periculis et tuo semper munimine protegamur . per. deus qui nos sancte uirginis tue tribuis communicare memoria eius nos fac semper gaudere suffragiis . per.'

[9] 'Diffusa . . . in eternum.' On erasure. The lateral margin has 'Com. diffusa est.'

[10] Accent in MS. on first syllable of 'consequi.'

Locutus est dominus ad achaz dicens...signum a[1] domino...parum est uobis...uirgo in utero concipiet...eligere[1] bonum. Tollite portas principes uestras et eleuamini portae aeternales et introibit rex glorie. **Vers** Quis ascendet in montem domini aut quis stabit in loco sancto eius innocens manibus et mundo corde. Alleluia. Aue maria (194 *v.*) gratia plena dominus tecum benedicta tu in mulieribus[2].

**Sequentia sancti Euangelii: Secundum lucam**[3]. In illo tempore: **M**issus est angelus ...(195)...mensis est sextus...uerbum tuum. **OF** Aue maria gratia plena dominus tecum benedicta tu in mulieribus et benedictus fructus uentris tui. **COMMUNIO.** Ecce uirgo concipiet et pariet filium et uocabitur nomen eius emmanuel.

## DE SANCTA MARIA MAGDALENA.

**D**ilexisti iustitiam. **ORATIO. S**acratissimam.

**Lectio Libri sapientiae. S**apientia: uincit maliciam. Attingit ergo...sponsam mihi assumere...(195 *v.*)...Generositatem glorificat...dilexit eam. Doctrix est enim...operum illius. **Resp D**ilexisti iustitiam et odisti iniquitatem. **Vers P**ropterea unxit te deus deus tuus oleo laetitiae. Alleluia. Optimam partem elegit sibi maria quae non auferetur ab ea.

**Sequentia sancti euangelii: secundum iohannem.** IN illis: **M**aria stabat ad monumentum ... (196) ... maria magdalenae ... dixit michi. **Of A**ngelus domini descendit de caelo et dixit mulieribus quem quaeritis surrexit sicut dixit. Alleluia. *Com Difusa est gratia*[4].

Gaudeamus omnes in domino diem festum celebrantes . sub honore sanctorum omnium . de quorum solempnitate gaudent angeli et collaudant filium dei. Exultate iusti in domino rectos decet collaudatio . gloria patri.

(196 *v.*) **Grad** Timete dominum omnes sancti eius quoniam nichil deest ti*mentibus deum. Inquirentes autem dominum non deficient omni bono...Alleluia. Iudicabunt sancti nationes et*[5] dominabuntur populis et regnabit illorum rex inaeternum.

**Secundum mathaeum.** IN illis: Videns turbas IESUS:...Bea-. *pauperes* spiritu...maledixerint uobis homines...et dixerint omne[6] Off. **M** Mirabilis deus in sanctis suis deus israel ipse dabit uirtutem et fortitudinem plebis sue benedictus deus. Com **G** Gaudete iusti in domino alleluia rectos decet collaudacio . alleluia.

[1] Accent in MS. on 'a' and on second syllable of 'eligere.'

[2] 'gratia . . . mulieribus,' on supernumerary line at head of page.

[3] This rubric is written slightly below a blank erasure extending over the first line of the original ruling of the page. The lateral margin has a note, in ink, 'S. lucam.'

[4] *Com. . . gratia*] By another hand, on erasure. What follows—'Gaudeamus' &c.—is in quite a different handwriting.

[5] Grad . . . . deest ti] This is on line 1. The original line 2 has been erased to make way for 'mentibus . . . nationes et' in a crowded line and a half; 'dominabuntur' &c. is on line 3. There are traces of vermilion in the erasure.

[6] Here the Gospel is cut short abruptly at the end of line 20. What follows is outside the ruling.

# INDEX.

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